ARISTOTLE'S

COMPLETE

MASTER-PIECE.

IN THREE PARTS;

DISPLAYING THE SECRETS OF NATURE IN THE GENERATION OF MAN.

REGULARLY DIGESTED INTO CHAPTERS AND SECTIONS, RENDERING IT FAR MORE USEFUL AND EASY THAN ANY YET EXTANT.

TO WHICH IS ADDED,

A TREASURE OF HEALTH;

OR THE

FAMILY PHISICIAN:

Being choice and approved Remedies for all the several Distempers incident to the Human Body.

THE SIXTEENTH EDITION.

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Ariſtotle's Maſter Piece.

PART I.

Diſplaying the ſecrets of nature.

Introduction. IT is ſtrange to ſee how things that are common are ſlighted for that very reaſon, tho' in themſelves worthy of the moſt ſerious conſideration: And this is the very caſe as to the ſubject we are now to treat of. What is there more common than the begetting of children? And yet what is there more wonderful and myſterious than the plaſtic power of nature, by which they are formed? For though there be radicated in the very nature of all creatures a propenſion that leads them to produce the image of themſelves, yet how theſe images are produced after theſe propenſions are ſatisfied, is only known to thoſe who trace the ſecret meanders of nature in her private chambers, where, in whoſe dark receſs, the womb, this embryo receives formation. The original of all which proceeds from the firſt command of the great Lord of the creation, *Increaſe and multiply.* The natural inclination and propenſion in both ſexes to each other, with the plaſtic power of nature, is only the energy of their firſt bleſſing, which to this day upholds the ſpecies of mankind in the world

Now ſince philoſophy informs us, that *noſce te ipſum* is one of the firſt leſſons a man ought to learn, it cannot ſurely be accounted an uſeleſs piece of knowledge

edge for a man to be acquainted with the ca
own being, or by what secret power of natur
that coagulated milk (as a divine author c
came to be transubstantiated into a human body.
explanation of this mystery, and the unfolding t
plastic power of nature, in the secret working of
generation, & the formation of the seed in the wo
is the subject of the following treatise: a subject
necessary to be known by all the female sex (the con-
ception or bearing of children being what nature has
ordained their province) that many for want of this
knowledge have perished with the fruit of their womb
also; who, had they but understood the secrets of a
generation, which are displayed in this book, might
have been still in the land of the living: For the sake
of such therefore have I compiled this Treatise, which
I shall divide into two parts; in each of them I shall
observe this method. In the first part I shall,

First, Shew that nature has no need to be ashamed of any of her works, give a particular description of the parts or organs of generation in men, and afterwards in women, and then shew the use of these parts in the act of coition; and how appositively nature has adapted them to the end for which she has ordained them.

Secondly, I will shew the prohibition or restriction that the Creator of all things and the Lord of nature has put upon man by the institution of marriage; with the advantage it brings to mankind.

Thirdly, I will shew when either sex may enter into a marriage-state, and be fit to answer the end of their creation, &c.

Fourthly, I shall discourse of virginity, and therein shew what it is, how it is known, by what means it may be lost, how a person may know that it is so, &c.

In the second part, which chiefly relates to married women, and the preservation of the fruit of their womb,

omb, for the propagation of mankind to the world, ſhall ſhew,

Firſt, What conception is, what is pre-requiſite there-unto, how a woman may know when ſhe hath conceived, and whether a boy or girl.

Secondly, Shew how a woman, that hath conceived, ought to order herſelf.

Thirdly, Shew what a woman ought to do that is near the time of her delivery, and how ſhe ought to be aſſiſted.

Fourthly, I ſhall ſhew what are the obſtructions of conception; and therein diſcourſe largely about barrenneſs, and ſhew what are the cauſes and cure thereof, both in men and women.

Fifthly, Direct midwives how they ſhall aſſiſt women in the time of their lying-in; bringing ſeveral other material matters to be ſpoken of under each of theſe ſeveral heads, which will ſufficiently render this book what Ariſtotle deſigned it, his Compleat Maſter Piece.

CHAP. I.

A particular deſcription of the parts and inſtruments of generation in men and women.

§ 1. *Of the inſtruments of generation in men, with a particular deſcription thereof.*

THOUGH the inſtruments or parts of generation in all creatures, with reſpect to their outward form are not, perhaps, the moſt comely, yet, in compenſation of that, nature has put upon them a more abundant and far greater honour than on other parts, in that it has ordained them to be the means by which every ſpecies of being is continued from one generation to another. And therefore, though a man or woman were, through the bounty of nature, endowed with angelic countenances, and the moſt exact ſymmetry and proportion of parts that concurred together to the making up of a moſt perfect beauty, yet, if they were defective in the inſtruments of gen-

eration, they would not, for all their beauty, be ... ceptable to either the other ſex, becauſe they wo... be thereby rendered incapable of ſatisfying the n... al propenſions which every one find in themſelve... And this methinks ſhould be ſufficient to ſhew th... great honour nature has put upon them. And there... fore, ſince it is our duty to be acquainted with our... ſelves, and to ſearch out the wonders of God in na... ture, I need not make any apology for anatomizing the ſecret parts of generation.

The organ of generation in man nature has placed obvious to the ſight, and is called the yard; and be... cauſe hanging without the belly, is called the *penis, a pendendo.* It is in form long, round, and on the up... per ſide flattiſh, and conſiſts of ſkin, tendons, veins, arteries, and ſinews, being ſeated under the *oſſa pubis*, and ordained by nature for a two-fold work, *viz.* for the evacuating of urine, and conveying the ſeed into the matrix. The urine which it evacuates is brought to it through the neck of the *veſica urinarie*, and the ſeed which it conveys into the matrix is, brought into it from the *viſiculæ ſeminales.* But to be more particular.

Beſides the common parts, as the cuticle, the ſkin, and the *membrana carnoſa*, it has ſeveral internal parts proper to it, of which number there are ſeven, *viz.*

The two nervous bodies; the *ſeptum*; the *urethra*, the glands; the muſcles; and the veſſels: Of each of theſe diſtinctly, in the order I have placed them; and, firſt of

The two nervous bodies. Theſe are called ſo from their being ſurrounded with a thick, white, nervous membrane, though their inward ſubſtance is ſpongy, as conſiſting principally of veins, arteries, & nervous fibres, interwoven together like a net. And nature has ſo ordered it, that when the nerves are filled with animal ſpirits, and the arteries with hot and ſpiritu... ous blood, then the yard is diſtended, and becomes

erect;

ſt; when the flux of ſpirits ceaſes, then the blood nd the remaining ſpirits are abſorbed, or ſucked up by veins, and ſo the *penis* becomes limber and flaggy.

2. The ſecond internal part is the *ſeptum lucidum*, and this is in ſubſtence white and nervous, as ſinewy, and its office is to uphold the two lateral or ſide ligaments and the *urethra*.

3. The third is the *urethra*, which is only a channel which both the ſeed and the urine are conveyed out. It is in ſubſtance ſoft and looſe, thick and ſinewy; like that of the ſide ligaments. It begins at the neck of the bladder, but ſprings not from thence, only, is joined to it and ſo proceeds to the glands. It has three holes in the beginning, the largeſt whereof is in the midſt, for that receives the urine into it. The other two are ſmaller, receiving the ſeed from each ſeminal veſſel.

4. The fourth is the glands, which is at the end of the *penis*, covered with a very thin membrane, by reaſon of which it is of a moſt excellent feeling. It is covered with a *præputium* or foreſkin, which in ſome covers the top of the yard quite cloſe, in others not; and by its moving up and down in the act of copulation, brings pleaſure both to the man and woman. The extreme part of this cover, which I call *præputium*, and which is ſo called *a præputando*, from cutting off, as the *Jews* were commanded to cut it off on the eight day. The ligament, by which it is faſtened to the glands, is called *frænum*, or the bridle.

5. The fifth thing is the muſcles, and theſe are four in number, two being placed on each ſide. Theſe muſcles, (which are inſtruments of voluntary motion, and without which no part of the body can move itſelf) conſiſt of fibrous fleſh to make up their body; of nerves for the ſenſe, of veins for their vital heat, and of a membrane or ſkin to knit them together, & to diſtinguiſh one muſcle from the other, and all of them from the fleſh. I have already ſaid there are

two of them on each ſide; and I will now add, one on each ſide is ſhorter and thicker, and their is to erect the yard, from whence they have obtain the name of erectors. And having told you that tw of them are thicker and ſhorter than the other, I nee not tell you that the other two are longer and thi ner; only I take notice that the office of the two l is to dilate (or if you will) open the lower part of *Urathra*, both for making water, and voiding the ſeed, and therefore are called *Acceleratores*.

6. The ſixth and laſt things are the *Veſſels*, which conſiſt of veins, nerves, and arteries; of which ſome paſs by the ſkin, and are viſible to the eye, & others paſs more inwardly. For indeed the arteries are diſperſed through the body of the yard, much more than the veins, and this diſperſion is contrary wiſe, the right artery being diſperſed to the left ſide, and the left to the right: as for the two nerves, the greater is beſtowed upon the muſcles and the body of the yard, and the leſſer upon the ſkin.

What I have hitherto ſaid relates to the yard, properly ſo called; but becauſe there are ſome appendages belonging thereto, which, when wanting, render the yard of no uſe in the act of generation, it will alſo be neceſſary before I conclude this ſection, to ſay ſomething of them; I mean the ſtones or teſticles, ſo called, becauſe they teſtify the perſon to be a man. Their number and place is obvious; and as to their uſe, in them the blood, brought thither by the ſpermatic arteries, is elaborated into ſeed. They have coats or coverings of two ſorts, proper and common; the common are two, and inveſt both the teſts: The outermoſt of the common coats conſiſts of the cuticula, or true ſkin, called ſcrotum, hanging out of the abdomen, like a purſe; the membrana carnoſa is the innermoſt. The proper coats are alſo two; the outer called elithroids or vaginals, the inner albuginea: Into the outer are inſerted the cremaſters; to the upper

parts of the teſts are fixed the epididymides, or attatæ, from whence ariſe the *vaſa deferentia, a ſalutoria*; which, when they approach nearer the neck of the bladder, depoſit the ſeed into the *veſiculæ ſeminalis*, which are each (or two or three of them) like a bunch of grapes, and emit the ſeed into the urethra, in the act of copulation. Near thoſe are the proſtatæ, which are about the bigneſs of a walnut, and join to the neck of the bladder. Theſe afford an oily, ſlippery, and ſalt humour, to beſmear the urethra, and thereby defend it from the acrimony of the ſeed and urine. Beſides veſſels, by which the blood is conveyed to the teſtes, or of which the ſeed is made, and the arteriæ ſpermaticæ, there are alſo two; and ſo likewiſe are the veins which carry out the remaining blood, which are called venæ ſpermaticæ.

And thus man's nobler parts deſcrib'd we ſee,
For ſuch the parts of generation be;
And they that carefully ſurvey will find
Each part is fitted for the uſe deſign'd,
The pureſt blood, we find, if well we heed,
Is in the teſticles turn'd into ſeed,
Which by moſt proper channels is tranſmitted
Into the place which nature for it fitted;
With higheſt ſenſe of pleaſure to excite
In amorous combatants the more delight,
For nature does in this great work deſign
Profit and pleaſure in one act to join.

§ 2. *Of the ſecret parts in women, appropriated to the work of generation.*

WOMAN, next to man, the nobleſt piece of this creation, is bone of his bone, and fleſh of his fleſh, a ſort of ſecond ſelf: And in a married ſtate are accounted but one: For as the poet ſays,

Man and wife are but one right
Canonical hermaphrodite.

It is therefore the ſecret parts of that curious piece of nature that we are to lay open, which we ſhall do with

with as much modeſty and ſobriety as will
with our ſpeaking intelligibly: For 'tis better
nothing than to ſpeak ſo as not to be underſtood.

The external parts (commonly called *pudenda*
the ſhamefacedneſs that is in women to have th
ſeen) are the lips of the great orifice, which are v
ble to the eye; and in thoſe that are grown are co
eréd with hair, and have pretty ſtore of ſpongy fl
the uſe being to keep the internal part from all
noyance by outward accident.

Within theſe are the nymphæ, or wings, which
preſent themſelves to the eye when the lips are ſe-
vered, and conſiſt of ſoft and ſpongy fleſh, and the
doubling of the ſkin placed at the ſides of the neck,
they compaſs the clitoris, and both in form and colour
reſemble the comb of a cock, looking freſh and red,
and in the act of coition receive the penis or yard be-
tween them; beſides which they give paſſage both
to the birth and urine. The uſe of the wings and
knobs like myrtle-berries, ſhutting the orifice and
neck of the bladder, and by the ſwelling up cauſe
titillation and delight in thoſe parts, and alſo to ob-
ſtruct the involuntary paſſage of the urine.

The next thing is the clitoris, which is a ſinewy &
hard part of the womb, replete with ſpongy and black
matter within, in the ſame manner as the ſide liga-
ments of the yard; and indeed reſembles it in form,
ſuffers erection and falling in the ſame manner, and
both ſtirs up laſt, and gives delight in copulation:
For without this the fair ſex neither deſire mutual
embraces nor have pleaſure in them, nor conceive by
them. And, according to the greatneſs or ſmallneſs of
this part, they are more or leſs fond of man's embra-
ces; ſo that it might properly be ſtiled the ſeat of luſt.

Blowing the coals up of thoſe amorous fires,
Which youth and beauty to be quench'd requires.

And well may it be ſtiled ſo: for it is like a yard in
ſituation, ſubſtance, compoſition, and erection, grow-
ing

...be at out of the body two inches, but that ...ception upon ſome extraordinary accident. ...is I have ſaid, of two ſpongy and ſkinny ...hich being a diſtinct original from the *os* ...he head of it being covered with a tender ſkin, ...g a hole like the yard of a man, but not ...ugh, in which and the bigneſs of it, it only differs ...e next thing is the paſſage of the urine, which ... the clitoris, and above the neck of the womb; ...t the urine of a woman comes thro' the neck of the ...omb, neither is the paſſage common as in a man, ...ut particular, and by itſelf. This paſſage opens itſelf into the fiſſures to evacuate the urine; for the ſecuring of which from cold, or any other inconveniency, there is one of the four caruncles, or fleſhy knobs, placed before it, which ſhuts up the paſſage. For theſe knobs, which are in number four, and in reſemblance like myrtle-berries, are placed behind the wings before ſpoken of, quadrangularly, one againſt the other. Theſe are round in virgins, but hang flagging when virginity is loſt. 'Tis the uppermoſt of theſe that nature has placed for ſecuring the urinary paſſage from cold, and which is therefore largeſt, and forked for that end.

The lips of the womb, that next appear, cover the neck thereof, but, being ſeparated, diſcloſe it, and then two things are to be obſerved, and theſe are, the neck itſelf, and the Hymen, more properly called the *Clauſtrum virginale*, of which I ſhall have more occaſion to ſpeak when I come to ſhew what virginity is. The neck of the womb, I call the channel, is between the fore-mentioned knobs and the inner bone of the womb, which receives the man's yard like a ſheath; and that it may be dilated with more eaſe and pleaſure in the act of coition, it is ſinewy & a little ſpongy; and there being in this concavity divers folds or orbicular plains made by tunicles, which are wrinkled, it forms an expanded roſe that may be

ſeer

seen in virgins; but in those that ha[illegible]s will [illegible] better [illegible] copulation it comes by degrees to be ex[illegible]rstood [illegible] so that the inner side of the neck of the wom[illegible] smooth, and in old women it becomes more [illegible] grisly. But tho' this channel be sinking down, wre[illegible]ed, and crooked, yet it is otherwise in the time [illegible] copulation, as also when women are under the mon[illegible]ly purgation, or in labour, being then very much [illegible]tended, which is a great cause of their pains.

The *claustrum virginale*, commonly called the [illegible]men, is that which closes the neck of the womb [illegible] between the duplicity of the two tunicles which [illegible]constitute the neck of the womb, there are many veins and arteries running along, that arise from the vessels of both sides of the thighs, and so pass into the neck of the womb, being very large; and the reason thereof is because the neck of the womb requires to be filled with abundance of spirits to be dilated thereby, that it may the better take hold of the *penis*, such motions requiring great heat, which being made more in tense by the act of fracation, consumes a great deal of moisture, in the supplying thereof, large vessels are very necessary; hence it is that the neck of the womb, in women of reasonable stature, is 8 inches in length. But there is also another cause of the largeness of these vessels, *i. e.* because their monthly purgations make their way through them; and for this reason, women, though with child, often continue them: for, tho' the womb be shut up, yet the passage in the neck of the womb through which these vessels pass, is open. And therefore as soon as you penetrate the *pudendum*, there may be seen two little pits or holes, and in which are contained an humour, which, by being pressed out in the time of coition, does greatly delight the fair sex.

Tho' these we have already mentioned are properly the parts appropriated to the work of generation, yet there are other parts without which generation-work

cannot

in be accompliſhed, of which we muſt alſo give
ſi ception, and the principal of theſe is the womb,
e, vis the field of generation, without which noth-
re be done. The parts we have been ſpeaking
aining, ordained by nature only, as it were ſo many
ripus to convey the ſeed to the womb, which be-
n im regnated therewith, by virtue of the plaſtic
rimb of nature, produces its likeneſs.

ſe ca womb is ſituated in the lower parts of the hy-

Then, being joined to its neck, and is placed be-
the in e bladder and the ſtrait gut, ſo that it is kept
from waying or rolling; yet hath its liberty to ſtretch
and dilate itſelf, and alſo to contract itſelf, according
as nature in that caſe diſpoſes it. It is of a round
figure ſomewhat like a gourd, leſſening and growing
more acute towards one end, being knit together by
its proper ligaments, and its neck joined by its own
ſubſtance, and certain membranes that faſten it to the
oſſacrum, and the ſhare-bone. It is very different
with reſpect to its largeneſs in women, eſpecially
between ſuch as have had children and thoſe that
have had none. It is ſo thick in ſubſtance, that it
exceeds a thumb's breadth, and after conception aug-
ments to a greater proportion; and to ſtrengthen it
yet more, 'tis interwoven with fibres overthwart,
both ſtrait and winding; and its proper veſſels are
veins, arteries, and nerves; amongſt which there are
two little veins, which paſs from the ſpermatic veſ-
ſels to the bottom of the womb, and two bigger from
the hypogaſtrics, touching both the bottom and the
neck, the mouth of theſe veins piercing as far as the
inward concavity.

The womb, beſides what I have already mentioned,
hath two arteries on both ſides of the ſpermatic veſ-
ſels, and the hypogaſtris, which ſtill accompany the
veins, with ſundry little nerves, knit and interwoven
in the form of a net, which are alſo extended through-
out, even from the bottom to the pudenda themſelves,

being ſo placed chiefly for the ſenſe of pleaſu
pathetically moving from the head and wom

Here the reader, ought to obſerve that th
gaments hanging on either ſide of the womb
ſhare-bone, piercing thro' the peritonæum,
ed to the bone itſelf, cauſe the womb to be
ble, which upon divers occaſions either fall
riſe high: The neck of the womb is of a
quiſite ſenſe, ſo that if it be at any time di
either with a ſchirroſity, too much hot mo
relaxation, the womb is made ſubject to b
In thoſe that are near their delivery, ther
ſtays a moſt glutinous matter in the entrance to faci
litate the birth; for at that time the mouth of the
womb is opened to ſuch a wideneſs, as is in propor-
tion to the largeneſs of the child.

Under the parts belonging to generation in wo-
men, are alſo comprehended the preparatory or ſper-
matic veſſels. The preparatory veſſels differ not in
number from thoſe in man, for they are likewiſe
four, two veins, and two arteries, their riſe and origi-
nal is the ſame as in man, differing only in their large-
neſs and manner of inſertion; the right vein iſſuing
from the trunk of the hollow vein deſcending, and
the left from the emulgent vein; and on the ſide of
them are two arteries which grow from the aorta.
Theſe preparatory veſſels are ſhorter in woman than
in man, becauſe they have a ſhorter paſſage, the
ſtones of the woman lying within the belly, the
ſtones of man without; but to make amends for their
ſhortneſs they have far more wreathings to and fro,
in and out, than they have in men, that ſo the ſub-
ſtance they carry may be the better prepared; neither
are they united as they are in men, before they come
to the ſtones, but are divided into two branches,
whereof the greater only paſſeth to the ſtones, the
leſſer to the womb, both to the nouriſhment of itſelf
and of the infant therein. Let me further add, theſe
ſperma

ſpermatic veins receive the arteries as they paſs by the ſide of the womb, and thereby make a mixture of the vital and natural blood, that their work may be more perfect. The defentria, or carrying veſſels, coming from the lower part of the ſtones, and are in colour white, ſubſtance ſinewy, and paſs not to the womb ſtrait, but wreathed; they proceed from the womb in two parts, reſembling horns, whence they are called the horns of the womb.

The ſtones of women are another part belonging to the inſtruments of generation: For ſuch things they alſo have as well as men, but they are alſo differently placed; neither is their bigneſs, temperature, ſubſtance, form, or covering the ſame. As to their place, it is in the hollowneſs of the abdomen, reſting upon the muſcle of the loins, and not ſo pendulous, as in men 'tis obvious they are. And that they are ſo placed is, that by contracting the heat, they may be more fruitful, their office being to contain the ovum, or egg, which, being impregnated by the ſeed of the man, is THAT from which the embryo is engendered. Theſe ſtones differ alſo from men's in their form; for though they are ſmooth in men, they are uneven in women, being alſo depreſſed or flattiſh in them, though in men their form is more round and oval. They have alſe in women but one ſkin, whereas men have four; nature having wiſely contrived to fortify theſe moſt againſt the injuries of the air that are moſt expoſed to it: the ſtones of women being within, but thoſe of men without the belly. They differ alſo in their ſubſtance, being much more ſoft and pliable than thoſe of men, and not ſo well compacted: Their bigneſs and temperature differ, in that they are leſſer and colder than thoſe of men. Some indeed will have their uſe to be the ſame as in men, viz. to concoct the ſeed; but that is for want of ignorance. For Ariſtotle and Scotus both affirm, that the women have no ſeed, and therefore their ſtones

differ

differ also in their use from those of men; their being, as I have already said, to contain that egg which is to be impregnated by the seed of man.

It now only remains that I say something of the ejaculatory vessels, which have two obscure passages one on either side, which in substance differ not from the spermatic veins. They rise on one part from the bottom of the womb, but not reaching from the other extremity, either to the stones or any other part, are shut up and incapable, adhering to the womb, as the colon doth to the blind gut, and winding half way about: though the stones are remote from them, and touch them not, yet they are tied to them by certain membranes resembling the wings of a bat, thro' which certain veins and arteries passing from the end of the stones may be said here to have their passages, proceeding from the corners of the womb to the testicles, and are accounted the proper ligaments by which the testicles and the womb are united and strongly knit together.

Thus the woman's secrets I have survey'd,
And let them see how curiously they're made;
And that, tho' they of different sexes be,
Yet in the whole they are the same as we:
For those that have the strictest searches been,
Find women are but men turn'd outside in;
And men, if they but cast their eyes about,
May find they're women with the inside out.

§ 3. *Of the use & action of the several parts in women, appropriated to generation.*

HAVING taken a survey of the parts of generation, both in men and women, it is next requisite, that, according to my intended method, I should shew the use and action of these parts in the work of generation, which will excellently inform us, that the Lord of creation has made nothing in vain.

The

The external parts in womens privities, or that which is most obvious to the eye at first view, commonly called pudendum, is that which, being seen by man, causes shame and blushing in cheeks of the fair sex, are designed by nature to cover the great orifice, as that orifice is to receive the penis or yard in the act of coition, and also to give passage to the urine, and, at the time of birth, to the child. The use of the wings, and knobs like myrtle-berries, are for the security of the internal part, by shutting up the orifice and neck of the bladder; also for delight and pleasure, for by their swelling up, they cause titillation and delight in these parts, being pressed by the man's yard. Their use is likewise to obstruct the involuntary passage of the urine.

The use and action of the clitoris in women is like that of the penis or yard in men, that is erection; its extreme end being like that of the glands in men, the seat of the greatest pleasure in the act of copulation, so is this of the clitoris in women, and therefore called the sweetness of love and the fury of venery.

The action and use of the neck of the womb is the same with that of the penis, that is erection, which is occasioned sundry ways. For, first, in copulation it is erected and made strait for the passage of the penis to the womb. Secondly, whilst the passage is replete with spirits and vital blood, it becomes more strait for the embracing the penis. And for the necessity of erection there is a two-fold reason: One is, that if the neck of the womb was not erected, the yard could have no convenient passage to the womb. The other is, that it hinders any hurt or damage that might ensue through the violent concussion of the yard during the time of copulation.

Then as to the vessels that pass through the neck of the womb, their office is to replenish it with blood and spirits, that so as the moisture consumes thro' the heat contracted in copulation, it may still by those vessels

veſſels be renewed. But their chief buſineſs is convey nutriment to the womb.

Now as to the uſe and action of the womb, it h many properties attributed to it. As, firſt, retention o the ſecundated egg, and this is properly called con ception. And then, ſecondly, to cheriſh it and nouriſh it, till nature has framed the child, and brought it to perfection. Thirdly, it ſtrongly operates in ſeudin forth the birth, when its appointed time is accom pliſhed, there dilating itſelf in an extraordinary man ner, and ſo aptly removed from the ſenſes, that no injury accrue to it from thence, retaining in itſelf a ſtrength and power to operate and caſt forth the birth.

The uſe of the preparing veſſels is to convey blood to the teſticles, of which part is ſpent in the nouriſh ment of them, and the production of thoſe little bladders in all things reſembling eggs, thro' which the *vaſa præparantia* run, and are obliterated in them. This conveyance of blood *is* by the arteries, but as for the veins, their office is to bring back what blood remains from the fore-mentioned uſe.

The veſſels of this kind are much ſhorter in women than men, by reaſon of their nearneſs to the teſticles; and yet the defect is more than made good by the many intricate windings to which they are ſubject; for in the middle way they divide themſelves into two branches of different magnitudes; for one of them, being bigger than the other, paſſes to the teſticles.

The teſticles in women are very uſeful; for where they are defective, generation-work is quite ſpoiled; For tho' thoſe little bladders which are on their outward ſuperficies contain nothing of ſeed, as the followers of Galen, &c. erroneouſly imagine, yet they contain ſeveral eggs, (about the number of 20 in each teſticle) one of which being impregnated by the moſt ſpirituous part of the man's ſeed in the act of coition, deſcends thro' the oviducts into the womb, where it

is

cherished till it becomes a live child. The figure these *ova*, or eggs, is not altogether round, but a little flat and depressed on the sides, and their lower parts are oval; but where the blood-vessels enter them, that is in the upper part, they are more plain, having but one membrane about them, that the heat may have more easy access.

Thus nature nothing does in vain produce,
But fits each part for what's its proper use;
And tho' of different sexes form'd we be,
Yet is there betwixt these that unity,
That we in nothing can a greater find,
Unless the stul, that's to the body join'd:
And sure in this dame nature's in the right,
The strictest union yields the most delight.

CHAP. II.

Of the restrictions laid upon men in the use of carnal copulation by the institution of marriage, with the advantage it brings to mankind, and the proper time for it.

§ 1. THO' the great Architect of the world has been pleased to frame us of different sexes, and, for the propagation and continuance of mankind, has indulged us in the mutual embraces of each other, the desire whereof, by a powerful and secret instinct, is become natural to us, yet he would leave them to the law of the Creator, who has ordained, That every man should have his own wife: And though since man by sinning against his Creator hath fallen from his primitive purity, and has multiplied wives and concubines, by which the first institution is violated, and the grossest affront given to the divine law-giver; for the holy Jesus has told us, That in the beginning it was so; the marriage of one man to one woman.

So

So that as theſe conjugal delights cannot be enjoy
but in a married ſtate, ſo neither in that ſtate c
they lawfully be participated of with more than o
wife. And it is the breaking of this order that ha
filled the world with confuſion and debauchery, ha
brought diſeaſes on the body, conſumptions on eſtates
and eternal ruin on the ſoul, if not repented of. Le
all thoſe, therefore, of either ſex, that have a deſir
to enjoy the delights of mutual embraces, take car
that they do it in a married ſtate, with their own
wives or huſbands, or elſe it will become a curſe t
them inſtead of a bleſſing; and to conſider what i
due to the Tranſgreſſors of this Law, which ſaith,
Thou ſhalt not commit Adultry.——Whatever is ſpoken
of the veneral Pleaſures, is ſpoken to thoſe who have,
or may have a right thereunto, by being in a married
ſtate. For,

Who to forbidden Pleaſures are inclin'd,
Will find at laſt they leave a Sting behind.

§ 2. *Of the happineſs of the married ſtate.*

I have ſpoken in the laſt Section of the Reſtrictions that our great Lawgiver has been pleaſed to lay upon us, that we ſhould not preſume upon mutual embraces, without qualifying ourſelves for it, by entering into a married ſtate. But that, in the age we live in, is looked upon as a moſt inſupportable yoke; nothing being now more ridiculed than matrimony; both wives and huſbands being counted the greateſt clogs and burthens to thoſe that give up the reins to their unbridled appetites. But, with theſe gentlemen's good leave, I will now make it appear, notwithſtanding all their banter, that a married ſtate is the moſt happy condition (where perſons are equally yoked) that is to be enjoyed on this ſide heaven.

And who, that is not out of his wits, will queſtion the pleaſure and advantage of a married ſtate, that will but give himſelf leave to reflect upon the author thereof, or the time & place of its inſtitution:

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the Author and Inſtitutor of marriage, and that firſt born man and woman together, was no other than he that made them, even the great Lord of the univerſe, whoſe wiſdom being infinite, could not but know what condition was beſt for us; and his goodneſs being equal to his wiſdom, ſufficiently ſhews the end of this inſtitution was the happineſs of the creature he had made, and that indeed man could not be happy without it: For he ſaw that it was not good that man ſhould be alone, and therefore made a woman to compleat his happineſs, which was not perfect whilſt he wanted ſuch a meet help for him.

The time of the inſtitution is alſo very remarkable; for it was whilſt Adam and his new made bride were cloathed with all that virgin purity & innocence with which they were created, before they had entertained the leaſt converſe with the tempter, or had given way to one diſcovered thought; and yet could curiouſly ſurvey the ſeveral incomparable beauties & perfections of each other without ſin, and knew not what it was to luſt. 'Twas at this happy time that the Creator divided Adam from himſelf, and of a crooked rib made a beautiful and meet help for him; and then, by inſtituting marriage, united him unto himſelf again in holy wedlock's bands.

'Twas in Paradiſe where the firſt match was made; and which ſcarcely could have been Paradiſe without it: for Paradiſe all know to be a place of pleaſure, wherein they were ſurrounded with the quinteſſence of all delights; where there was nothing wanting that might pleaſe the eye, charm the ear, or gratify the taſte, or might delight the ſmell with odoriferous and agreeable perfumes; and yet even in Paradiſe, where Adam was poſſeſſed of all thoſe raviſhing and pleaſing ſweets, and enjoyed all the pleaſures of Paradiſe, he enjoyed not happineſs till he enjoyed his Eve, for until then there was no meet help for him. So that it ſeems in Paradiſe Adam remained unhappy, whilſt

in a ſingle ſtate; ſo would Eve likewiſe have been, had ſhe been there alone. So it was a married ſtate that was the compleating their mutual happineſs, & was even the Paradiſe of Paradiſe itſelf.

Neither will thoſe admire, that man at firſt was not compleatly happy without marrying, that will but give themſelves the leiſure to conſider what an addition to our happineſs a good wife makes; for ſuch a one is the beſt companion in proſperity, and in adverſity the ſureſt friend; the greateſt aſſiſtance in buſineſs, the only lawful and comfortable means by which we can have iſſue, and the great remedy againſt incontinency; and if we believe king Solomon (an author of undoubted credit) the greateſt honour unto him that has her; for he it is that tells us, *She is a crown to her huſband.* And ſure theſe are no ſmall advantages of marriage. Beſides, that natural propenſion there is in man and woman to each other, ſeeking this nuptial conjunction, looks as if the man miſſing his rib is reſtleſs till he had covered it again, and on the other hand, as if the woman (knowing from whence ſhe came) remained unſatisfied till ſhe had got again to her old place under the arm, the wing, of her beloved huſband.

And therefore thoſe that do complain of marriage, if they would but examine their own carriage and behaviour in it better, would find it is themſelves make marriage ſo uneaſy. For, as once Cicero ſaid of old age, It was not old age, but the folly of old men, that made old age ſo burthenſome: So I may ſay of marriage, It is not marriage, but the folly of perſons married, that makes it ſo uneaſy. If married perſons would but each take care to do their ſeveral and reſpective duties, there would be no complaining; nor would they find any condition more pleaſant or more profitable than a married: there being more ſatisfaction to be found in the embraces of a loving and chaſte wife, than in the wanton dallian-

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ces of all the ſtrumpets in the world; beſides the bleſſings that attend the one, and the ruin, miſery, and heavy curſe, that always wait upon the other. And thus, I hope, I have ſufficiently ſhewed the pleaſure and advantage of a married ſtate.

Thus does this ſection unto all relate
The pleaſures that attend a married ſtate;
And ſhews it does with innocence conſiſt,
And that ſo many have thoſe pleaſures miſs'd,
Is their own faults, that will not wiſer be,
As in this mirrour they may plainly ſee.

§ 3. *At what age young men and virgins are capable of carnal copulation & why they ſo much deſire it.*

Having ſhewn the reſtrictions laid upon men and women, with reſpect to promiſcuous coition, and alſo the pleaſure and advantage of a married life, I now proceed to ſhew at what age young men and virgins are capable of the marriage bed, which, becauſe ſo many deſire before they attain to it, it will be neceſſary to ſhew the cauſe of ſuch their impetuous deſires.

The inclination of virgins to marriage is to be known by divers ſymptoms; for when they arrive to ripe age, which is about fourteen or fifteen, their natural purgations begin to flow; and then the blood which no longer ſerves for the increaſe of their bodies, does, by its abounding, ſtir up their minds to venery: to which alſo external cauſes may incite them. For the ſpirits are briſk and inflamed when they arrive at this age, and their bodies are often more heated by their eating ſharp and ſalt things, & by ſpices; by which their deſires of venereal embraces become very great, and at ſome critical junctures almoſt inſuperable. And the uſe of thoſe ſo much deſired enjoyments being denied to virgins, is often followed by very dangerous, and ſometimes diſmal conſequences, precipitating them into thoſe follies that may bring an indelible ſtain upon their families,

or elſe it brings upon them the green ſickneſs, or other diſeaſes. But when they are married, and thoſe deſires ſatisfied by their huſbands, thoſe diſtempers vaniſh, and their beauty returns more gay and lively than before. And this ſtrong inclination of theirs may be known by their eager gazing at men and affecting their company; which ſufficiently demonſtrates that nature prompts them to deſire coition. Nor is this the caſe of virgins only, but the ſame may be obſerved in young briſk widows, who cannot be ſatisfied without that due benevolence which they were wont to have from their huſbands.

At fourteen years of age, commonly, the menſes begin to flow in virgins; at which time they are capable of conceiving, and therefore fit for marriage: Tho' it would be much better both for themſelves & their children, if they married not till eighteen or twenty; and if they were very healthy and ſtrong of body, and always addict themſelves to temperance, they may continue bearing till upwards of fifty, tho' generally they leave off about 45; for the menſes flow a longer time in ſome than in others: But when they ceaſe, they ceaſe bearing. And therefore the bearing of Iſaac by Sarah at that age may be well termed miraculous, becauſe it had ceaſed to be with her according to the cuſtom of women.

As for male youth, when they arrive at 16, or between that and 17, having much vital ſtrength, they may be capable of getting children; which ability, by the force and heat of procreating matter, conſtantly increaſe till 45, 56, 65, and then begins to flag, the ſeed by degrees becoming unfruitful; the natural ſpirits being extinguiſhed, and the heat dried up. Thus it is with them for the moſt part: but many times it falls out otherwiſe in particular inſtances; as once at Sweedland a man was married, at 100 years old, to a bride of 30, and had many children by her; but he was a man of ſo hale a conſtitution, and carried his

age

age so well, that strangers would not have guessed him at above 60. And in Campania, where the air is clear and temperate, it is usual for men of 80 years old to marry young virgins, and have children by them, which shews that age in men hinders not procreation, unless they be exhausted in their youth, & their yard shrivelled up.

If any ask, why a woman is sooner barren than a man? Let such know that the natural heat, which is the cause of generation, is more predominant in men than women; for the monthly purgations of women shew them to be more moist than men, and so does also the softness of their bodies. And the man exceeding her in native heat, concocts the humour into proper aliment, by the benefit whereof they are elaborated into seed; but women, tho' of a finer make, yet, not being so strong as men, their faculties are hereby hindered in their operation.

Thus nature to her children is so kind,
That early they those inclinations find,
Which prompts them on to propagate mankind,
Hence 'tis a virgin her desire can't smother,
But restless is, till she be made a mother.

CHAP. III.

Of Virginity, what it is, how it may be known, by what means it may be lost, and how a person may know that it is so.

§ 1. *Of virginity, and wherein it consists.*

IN the last chapter I treated of the desire that young men and virgins had to mutual embraces, and at what age they are fit for them; I have also shewed that those pleasures are only lawful to be enjoyed in a married state; and have also acquainted my reader with the advantage of such a condition.

But

But since the desires of many after mutual embrac... are so impetuous, that not having an opportunity ... enter into a married state, they have anticipated t... pleasures of matrimony, and lost their virginity be... fore-hand; and yet, perhaps, have afterwards pre... tended to bring their virginity to a marriage-bed, b... which means many an honest man has been deceive... and meretricious women escaped with impunity; ... on the other hand, some virtuous young virgins, tha... have indeed come such unto their husbands beds, have been accused by the ignorance and incredulity of their husbands, to have lost their virginity beforehand, when there has been no such matter: Therefore to do right in this case to both parties, my design in this chapter is to shew what virginity is, and wherein it consists; how many ways it may be lost; and how a man may know whether it be lost or not: That so women may not be wrongfully censured, or man imposed upon.

Virginity, untouched and taintless, is the boast & pride of the fair sex, but they generally commend it toput it off: for as good as it is, they care not how soon they are honestly rid of it. And I think they are in the right of it, for if they keep it too long, it grows useless, or at least loses much of its value; a stale virgin (if such a thing there be) being looked upon like an old almanac out of date—But, to speak to the purpose, virginity is the chief, the best, the first, the prime of any thing, and is property the integrity of a woman's privities, not violated by man, or not known to him; it being the distinguishing characteristic of a virgin, that she has not known man.

To make this more plain, I must here observe, that there is in maids, in the neck of the womb, a membranous production called the hymen, which is like the bud of a rose half blown, and this is broken in the first act of copulation with man: And hence came the word *defloro*, to deflower; whence the tak-

ing

ng away of virginity, is called the deflowering of a virgin: For when the rose-bud is expanded, virginity is wholly lost. Certain it is, there is in the first act of copulation something that causes pain and bleedings; which is an evident sign of virginity: But what that is, authors agree not: Some say it is a nervous membrane, or thin skin with small veins, that bleed at the first penetration of the yard. Others say it is the four caruncles, knobs, or little buds like myrtle-berries, which are plump and full in virgins, but hang loose or flaggy in those who have used copulation, being pressed by the yard. Some have observed a fleshy circle about the nymphæ, or neck of the womb, with little obscure veins, which makes the membranes not to be nervous, or fleshy. But, setting aside conjectures, the hymen, or *claustrum virginale*, is a thin membrane interwoven with fleshy fibres, and endowed with many little arteries and veins, spread across the passage of the vagina, behind the insertion of the neck of the bladder; with a hole in the midst for the menses to flow, so big, that it will admit of the top of one's little finger. This is that which is called the zone, or girdle of chastity, and, where it is found in the form described, it is a certain note of virginity; but in the first act of copulation, necessarily violated, and then it is usually accompanied with an effusion of blood, which blood is called the flower of virginity; and when once it is broke, it never closes again.

§ 2. *How virginity may be lost &c.* In the former section I have shewn (I hope to the satisfaction of all modest inquirers) in what virginity consists, and that it is lost by the first penetration of the yard, which may be easily known by its being attended with an effusion of blood upon the rupture of the hymenean membrane, or *claustrum virginale*; but I must do the fair sex this justice, to let the world know, that altho' wherever this is found,

it be an undoubted token of virginity; yet it will
follow, that where this token is wanting, virgini
is deflowered and loſt; for the hymen may be corrod
by acrimonious and fretting humours flowing throu
it with the menſes, or it may be violated by the in
verſion or falling out of the uterus, or of the vagin
or ſheath, which ſometimes happens even to virgins
or (which I would have all virgins to beware of, fo
the preſervation of their credit, and preventing of a
cauſes of ſuſpicion) perhaps the indiſcreet or unwar
bride had her menſes but a day or two before, i
which caſe, both the hymen and the inner wrinkled
membranes of the vagina are flaggy and relaxed, that
no ſuch rupture, and by conſequence no ſuch effuſion,
may happen. It were better therefore, upon this ac-
count, that when virgins are about to marry, they
would fix their wedding day at leaſt ſix or ſeven days
after their menſes have done flowing.

But farther, to ſome nature has given greater de-
ſires after enjoyment than to others, and to ſuch, tho'
they abſtain from enjoyment, yet ſo great is their luſt
and deſire after it, that it may break the hymen or
clauſtrum virginale; and ſometimes it itches to that
degree, that they put in their finger, and ſo break
it. Sometimes the midwives break it in the birth;
and ſometimes it is done by the ſtoppage of the
urine, coughing, violent ſtraining, or ſneezing: So
that, if there be no bleeding at the firſt penetration
of the huſband, it is not always a ſign of un-
chaſtity, or that another has been there before him,
ſeeing that the hymenean membrane may be broke
ſo many other ways; but where bleeding does follow,
it is an evident and undeniable token that the perſon
was a virgin, and had never known man before. And
indeed tho' the hymen (or membrane ſo called) may
be broke all thoſe ways I have mentioned, yet it ſo
rarely happens to be broke any other way, that Leo
Africanus makes mention of it as a general cuſtom
of

the Africans at their weddings. That after the marriage ceremoney is over, the bride & bridegroom are ſhut up in a chamber, while the wedding dinner is preparing; an ancient woman ſtands at the door to receive from the bridegroom a ſheet, having the bloody tokens of the wife's virginity, which ſhe ſhews in triumph to all the gueſts; and then they may feaſt with joy: But if there is no blood ſeen, the bride is ſent home again to her friends with diſgrace, and the diſappointed gueſts go ſadly home without their dinner.

There are others that make the ſtraitneſs of their privities a ſign of virginity, but this is a very uncertain rule; for this depends much upon the age, habit of body, and other circumſtances. But tho' it muſt indeed be granted, that women who have uſed carnal copulation are not ſo ſtrait as virgins, yet this cannot be a certain argument of virginity, becauſe after often repeated acts of venery, the privates may be made ſo ſtrait by the uſe of aſtringent medicines, that thoſe who truſt to this ſign, may ſometimes take a whore inſtead of a virgin. And I have heard of a courtezan, who tho' ſhe had been married, gave herſelf out to be a virgin, and, by the help of a bath of comfry roots, deceived thoſe with whom ſhe had to do.

Others take upon them to be judges of loſt virginity by milk in their breaſts: But ſuch perhaps are ignorant that there is a two-fold milk; the one of virgins, the other of ſuch as have conceived or brought forth children; That of virgins is a malady contrary to nature, but the other is natural. The firſt is made of blood that cannot get out of the womb, and ſo goes to the breaſts, being nothing but a ſuperfluous nouriſhment that is turned into milk by the faculty of the breaſts, without the knowledge of man: The other is only where there is a child either in the womb, or born. Yet the milk differs very much, both in reſpect to the blood, and diverſity of veins that bring it to

the

the breasts; and tho' both are white, yet that of virgins is thinner, and less in quantity, neither is it sweet. Therefore if virgins happen to have such milk, they are not for that reason to be censured as unchaste.

Upon the whole matter, the sum of what I have said upon this head of virginity, terminates in this: That when a man is married, and finds the tokens of his wife's virginity upon the first act of copulation, he has all the reason in the world to believe her such, and to rest satisfied that he has married a virgin. But if, on the contrary, he finds them not, then he has no reason to think her devirginated, if he finds her otherwise sober and modest, seeing the hymen or *claustrum virginale* may be broken so many other ways, and yet the woman both chaste and virtuous. Only let me caution virgins to take all imaginable care to keep their virgin zone intire, that so, when they marry, they may be such as the great Cæsar wished his wife to be, that is, not only without fault, but without suspicion also.

Thus have I virgin innocence survey'd,
And shewn the difference betwixt wife and maid;
And that their chastity they need not fear,
Whose virgin tokens plainly do appear;
Nor censure those in whom they do not so,
Unless the contrary they plainly know,
For they may yet unspotted virgins be,
Altho' their virgin tokens none can see.

The End of the First Part.

Ariſtotle's Maſter Piece.

PART II.

Diſplaying the ſecrets of nature in the production of man.

What conception is; what is pre-requiſite thereto; how a woman may know whether ſhe has conceived, and whether a boy or girl.

§ 1. *Of conception, what it is, &c.*

THE firſt part of this book does moſt properly contain the foundation and ground-work of the ſecrets of nature in the generation of man; the inſtruments of generation in both ſexes have been deſcribed; and the uſe of thoſe inſtruments, and the aptneſs of them to the uſes for which nature intended them, ſhews I have alſo ſhewed what muſt be done by both ſexes, in order to their having a lawful uſe for each other. And then having ſhewn when they are fit to enter into a married ſtate, and are capable of performing the work of generation; I have treated of virginity, and ſhewn what it is, & wherein it conſiſts, as alſo how it may be known, and the ſeveral ways of its being loſt. But ſtill all theſe are but the præmiums of generation-work, or the begetting or procreation of children. We muſt therefore in this ſecond part proceed on, and ſhew what conception is, and the ſigns and tokens thereof, and what are the pre-requiſites thereunto: For when once a woman has conceived, the work of generation is begun, and time, with nature's help, will perfect the

the work; and what *at* firſt is but conception, is iſſue in a perfect birth.

Now in conception, *that* which is firſt *to* be regarded, and without which it cannot be, is the ſeed of the man, that being the active principle, or efficient cauſe of the fœtus, the matter of which is arterial blood and animal ſpirits, which are elaborated into ſeed in the teſticles, and from thence by proper veſſels conveyed *into the* yard; and from *thence*, in the act of copulation, *it* is ejected or emitted into the womb. The next thing is the paſſive principle of *the* fœtus, (for there muſt be both in order to conception) and this is an *ovum*, or egg, impregnated by *the* man's ſeed, and endued with a plaſtic or vegetative virtue; and upon *the ovum* being thus impregnated by *the* man's ſeed, or being conveyed *to it*, *the* womb cloſes up, *that* no air may enter therein, but *that the* impregnated *ovum* may ſwell into a fœtus. This is *that* which is truly and properly conception, and *the* pre-requiſites thereunto, I ſhall make *the* ſubject of *the* next ſection.

§ 2. *Of the pre-requiſites to conception.* I have ſhewn in *the* former ſection *that* there are two things *to* be regarded chiefly in conception *to wit*, *the* active and paſſive principle. This in part ſhews, *that* difference of ſexes is a pre-requiſite *to* conception. So nature has ordained there muſt be a proper vehicle for *the* active principle *to* be injected thereunto, and there muſt alſo be a paſſive principle *to* be impregnated thereby; therefore, as *the* man has no paſſive principle *to* be impregnated, ſo *the* woman has no active principle *to* be impregnated; and therefore without different ſexes, there can be no conception.

But *this* is not all; for *it* is not enough *that* there be different ſexes, but theſe different ſexes muſt unite, and there muſt be coition in order *to* conception; and

it

[illegible] not [illegible]on, or the mutual embraces of both sexes, which nature has made so desirable to each other, which when authorized in the way that heaven has ordained, there is no need of ravishing; for the fair bride will quickly meet her bridegroom with equal vigour. But since in that there may be overdoing, and such errors committed by their way to the impetuosity of their desires, as may be prejudicial to conception, it will not be amiss to give some directions to make this operation the more effectual.

§ 3. *A word of advice to both sexes; or directions respecting the act of coition, or carnal copulation.*

Tho' there are some that desire not to have children, and are very fond of nocturnal embraces, to whom these directions will be no way acceptable, because it may probably produce those effects which they had rather be without; yet I doubt not but the generality of both sexes, when in a married state, have such a desire to produce the fair image of themselves, that nothing can be more welcome to them than those directions that may make their mutual embraces more effectual to that end: And therefore let none think it strange that we pretend to give directions for the promoting that which nature itself teaches all to perform; since 'tis no solecism for art to be a handmaid to nature, and to assist her in her noblest operations. Neither is the bare performing of that act which we here direct to, but the performing it so as to make it conducive unto the work of generation. And since this act is the foundation of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given, how to perform it well; and therein I am sure the proverb is on our side, which tell us, *That what is once well done, is twice done.* But yet what we shall advance on this nice subject shall be offered with that caution, as not to give offence

fence *to* the chasteſt ear, nor put *the* fair
trouble of bluſhing. What I ſhall offer
of *two* parts. First, ſomething previous *to it*:
ſecondly, ſomething conſequental *to it*.

For *the* firſt, when married perſons deſign *to* fol
low *the* propenſions of nature for *the* production
the fair image of *themſelves*, let every *thing* th
looks like care and buſineſs be baniſhed from th
thoughts, for all ſuch things are enemies *to* Venu
and let *their* animal and vital ſpirits be powerfu
exhilirated by ſome briſk and generous reſtorative
and let 'em, *to* invigorate *their* fancies, ſurvey
lovely beauties of each other, and bear *the* br
ideas of them *in* their minds; and *if it* happens that,
inſtead of beauty, *there is* any *thing that* looks like
imperfection or deformity, (for nature *is* not alike
bountiful *to* all) let *them* be covered over with a veil
of darkneſs, and buried *in* oblivion. And ſince *the*
utmoſt intention of deſire *is* required *in this* act, *it*
may not be amiſs for *the* bridegroom, for *the* more
eager heightening of his joy, *to* delineate *the* ſcene
of *their* approaching happineſs *to* his fair languiſhing
bride, *in* ſome ſuch amorous rapture as *this*:

Now, my fair bride, now will I ſtorm the mint
Of love and joy, and rifle all that's in't.
Now my infranchis'd hand, on every ſide,
Shall o'er thy naked poliſh'd iv'ry ſlide.
Freely ſhall now my longing eyes behold
Thy bared ſnow and thy undrained gold.
Nor curtain now, tho' of tranſparent lawn,
Shall be before thy virgin treaſure drawn.
I will enjoy thee now, my faireſt; come,
And fly with me to love's elyſium.
My rudder with thy ſoft hand, like a try'd
And ſkilful pilot, thou ſhalt ſteer, and guide
My bark in love's dark channel, where it ſhall
Dance, as the bounding waves do riſe and fall,
Wh[illegible] my tall pinnace, in the Cyprian ſtreight,
R[illegible] ſafe at anchor, and unlades the freight.

by theſe & other amorous acts
(which love can better dictate than my
pen) wound up your fancies to the
higheſt ardour and deſire,

Perform thoſe rites nature and love requires,
Till you have quench'd each other's am'rous fires.

And now for the ſecond thing propoſed. When the act of coition is over, and the bridegroom has done what nature has prompted him to, he ought to take heed of withdrawing too ſuddenly out of the field of love, leſt he ſhould, by ſo doing, make way for cold to ſtrike into the womb, which might be of dangerous conſequences. But when he has given time for the matrix to cloſe up, which it naturally does ſoon after it has received the active principle, in order to make a conception, he may ſafely withdraw, and leave the bride to her ſoft repoſe, which ought to be done with all the calmneſs that the ſilent night, and a mind free from all diſturbing care can give, betaking herſelf to reſt on the right ſide, and not removing without great occaſion, till ſhe has taken her firſt ſleep. She ought alſo to have a care of ſneezing, and, if poſſible, to avoid both

both that and coughing, or an[y] thing that cauſes a too violent m[o]tion of the body. Neither ſhould they too often reiterate theſe amorous engagements till the conception be confirmed. And even the bridegroom ſhould remember that 'tis a market that laſts all the year, and be careful that he does not ſpend his ſtock too laviſhly. No will his wife like him at all the worſe for it: For generally women rather chooſe to have a thing done well than have it often: And, in this caſe, to do it well and often too is inconſiſtent. But ſo much ſhall ſuffice for this.

‖. 4. *How a woman may know whether ſhe is has conceived.*

After the means made uſe of in order to conception, according to the directions before given, there is reaſon to expect that conception ſhould follow: but becauſe the ſucceſs of all our actions depends upon the divine bleſſing, and other things do not always ſucceed according to our deſires, therefore conception does not always follow upon coition; for which reaſon it is that many women, eſpecially thoſe that are but newly

married, know not whether they have conceiv-
r not, after coition; which if they were assured
they might and would avoid several inconveni-
es which they now run upon thro ignorance there-
For when after conception a woman finds an al-
ation in herself, and yet knows not from whence
arises, she is apt to run to the doctor, and inquire
him what the matter is, who, not knowing that she
with child, gives her perhaps a strong cathartical
tion, which certainly destroys the conception.
ere are others, who out of a foolish bashful coyness,
' they do know they have conceived, yet will not
fess it, that they may be instructed how to order
themselves accordingly. Those that are coy, may
in time learn to be wise: And, for the sake of those
that are ignorant, I shall set down the signs of con-
ception, that women may thereby know whether they
have conceived or not.

If a woman hath conceived, the vein under the eyes will be swelled, *i. e.* under the lower eye-lid the veins in the eyes appearing clearly, and the eyes something discoloured; if the woman hath not her terms upon her, nor hath watch'd the night before, this is a certain sign she hath conceived, and this appears more plainly just upon the conception, and holds for the two first months.

Again stop the urine of a woman close in a glass, three days, and then strain it through a fine linen cloth; if you find small living creatures in it she is most assuredly conceived with child: For the urine, which was before part of her own substance, will be generative as well as its mistress.

Also a coldness and chillness of the outward parts after copulation, shews a woman to have conceived, the heat being retired to make the conception: and then the veins of the breast are more clearly seen than they were wont to be. The tops of the nipples look redder than formerly; the body is weakened,

and the face diſcoloured; the belly waxes ve[ry] becauſe the womb cloſes itſelf together to nouriſ[h] cheriſh the ſeed. If ſhe drinks cold water, a c[old] neſs is felt in the breaſt; ſhe has alſo loſs of ap[pe]tite, four belchings, and exceeding weakneſs of [the] ſtomach: The breaſts begin to ſwell, and wax ha[rd] not without pain or foreneſs; wringing or grindi[ng] pains like the cramp happens in the belly about t[he] navel: Alſo divers appetites and longings are enge[n]dered. The veins of the eyes are alſo clearly ſee[n] and the eyes ſeem ſomething diſcoloured, as a le[a]ing-glaſs will ſhew. The excrements of the gu[t] voided painfully, becauſe the womb ſwelling, thr[u]teth the right gut together: Likewiſe let her take a green nettle, and put it into her urine, cover it cloſe, and let it remain all night; if ſhe be with child, it will be full of red ſpots on the morrow, if ſhe be not, it will be blackiſh.

By theſe marks, ſome whereof ſeldom fail, a woman may know whether ſhe has conceived or not, and ſo order herſelf accordingly. For,

When women once with child conceived are,
They of themſelves ſhould take eſpecial care.

§ 5. *How to know whether a woman be conceived of a male or female child.*

In this ſection I ſhould endeavour to gratify the curioſity of many perſons, who not being contented to know that they have conceived, are very deſirous to know whether they are conceived of a male or female. For the ſatisfaction of ſuch I ſhall give you the ſign of a male child's being conceived; by the reverſe whereof, you may judge of a female.

It is then a ſign of a male child, when the woman feels it firſt on the right ſide; for male children lie always on that ſide of the womb; the woman alſo, when ſhe ariſeth up from her ch[air], doth ſooner ſtay herſelf upon the right hand than on the left. Alſo the belly lies rounder and higher than when it is a female.

The colour of the woman is not so swarthy, more clear than when it is a girl. The right side likewise more plump and harder than the left, the right nipple redder. She likewise breeds a boy easier with less pain than a girl, and carries her burthen so heavily, but is more nimble and stirring.

I will only add, as to this, the following experiments, which I never knew to fail. If the circle under the woman's eyes, which is of a wan blue colour, be more apparent under the right eye, and that most discoloured, she is with child of a boy: If the mark be most apparent in her left eye, she is with child of a girl. The other is, Let her drop a drop of her milk in a bason of water, if it sinks to the bottom as it drops in, round in a drop, it is a girl she is with child of; for, if it be a boy, it will spread and swim at top. Thus I have often tried, and it never failed. This is enough to satisfy the curious; for others, let them stay till the birth decide it.

For, whether male or female child it be,
You are conceiv'd with, by these rules you'll see

CHAP. II.

How a woman shall order herself that desires to conceive, and what she ought to do after conception.

I AM very well satisfied that many women desire copulation, not from any delight or satisfaction they take therein, more than as it is the means appointed by him that bids us increase and multiply, for the obtaining of children, & the propagation of mankind. And tho' several make use of coition to obtain that end, yet we find by experience, that in many it does not succeed, because they order themselves not as they ought to do: For, tho' it must be granted that all our endeavours depend upon the divine blessing, yet if we are wanting in any thing to ourselves, how can we expect that blessing to succeed our endeavours?

§ 1. *How a woman should order herself in order to conception.*

My

My buſineſs therefore in this ſection ſhall be to ſ
how women that deſire to have children ſhould o
themſelves.

Firſt then, women that are deſirous to have ch
dren muſt, in order thereto, give themſelves to m
derate exerciſe: For want of exerciſe and idleneſs a
very great enemies to the work of generation, a
indeed are enemies both to the ſoul and body. A
thoſe that ſhall give themſelves the trouble to obſer
ſt, will find thoſe city dames that live high and do
nothing, ſeldom have children, or if they have, they
ſeldom live: Whereas thoſe poor women that accuſ-
tom themſelves to labour, have many children, and
thoſe ſtrong and luſty. Nor need we wonder at it,
if we conſider the benefit that comes by a moderate
exerciſe and labour; for it opens the pores, quickens
the ſpirits, ſtirs up the natural heat, ſtrengthens the
body, ſenſes, and ſpirits, comforts the limbs, & helps
nature in all exerciſes, of which procreation is none
of the leaſt.

A ſecond thing to be obſerved by women in order
to conception is, that they avoid all manner of diſ-
content, and the occaſion of it; for diſcontent is a
great enemy to conception, and it ſo diſpirits either
man or woman, that it hinders them from putting
forth that vigour, which ought to be exerted in the
act of coition: when, on the contrary, content and
ſatisfaction of mind dilate the heart and arteries,
whereby the vital blood and ſpirits are freely diſtri-
buted throughout the body; and thence ariſes ſuch
affections as pleaſe, recreate, and refreſh the nature of
man, as hope, joy, love, gladneſs, and mirth. Nor
does it only comfort and ſtrengthen the body, but alſo
the operation and imagination of the mind, which is
ſo much the more neceſſary, inſomuch as the imagi-
nation of the mother works forcibly upon the con-
ception of the child. Women, therefore, ought to

take

reat care that their imagination be pure and ar, that their child may be well formed.

A third thing that women ought to take care of to ther conception is, to keep the womb in good or- ; and to that end to see that the menses come down they ought to do: For, if they are discoloured, they are out of order. But if the blood comes down pure, then the woman will be very prone to conceive with child, especially if they use copulation in two or three days after the monthly terms are stayed.

A fourth thing a woman that would conceive should observe is, that she uses not the act of coition too often; for satiety gluts the womb, and renders it unfit for its office. There are two things demonstrate this: *i. e.* that common whores (who often use copulation) have never, or very rarely, any children: For the grass seldom grows in a path that is commonly trodden in. The other is, that those women, whose husbands have been long absent, do, after copulation with them again, conceive very quickly.

A fifth rule is that they take care that the time of copulation be convenient, that there may be no fear of surprize; for fear hinders conception. And then it were best also that the desire of copulation be natural, and not stirred up by provocation: And if it be natural, the greater the woman's desire of copulation is, the more likely she is to conceive.

I will add no more, but what some authors report, That a loadstone carried about the woman, not only causeth conception, but concord between man and wife, which, if it be true, I would have no married woman go without one, both for her own and husband's quiet.

Let all the fair, who would have children from
Their soft embraces, read what's here laid down;
Those that to exercise themselves incline,
And in their love to be content design,
Who have their monthly terms in order flow,

And regulate them if they do not so:
That love's embraces moderately use,
And to enjoy them a fit season chuse:
They may content with what they've done remai
And need not fear their wishes to obtain.

§ 2. *What a woman ought to observe after conceptio*

After a woman has conceived, or has reason, t
think so, she ought to be very careful of herself, lest
she should do any thing that might hinder nature in
her operation. For in the first two months after con-
ception, women are very subject to miscarriages, be-
cause then the ligaments are weak and soon broken.
To prevent this, let the woman every morning drink
a draught of sage ale, and it will do her abundance of
good. But if notwithstanding signs of abortion or
miscarriage appear, let her lay a toast dipped in tent
(in case muscadel cannot be got) to the navel, for this
is very good. Or let her take a little garden tansey,
and having bruised it, sprinkle it with muscadel, and
apply it to the navel and she will find it much better.
Also eat infused in ale, like sale-ale, and a draught
drank every morning, is most excellent for such wo-
men as are subject to miscarriages. Also take juice
of tansey, clarify it, and boil it up in a syrup with
twice its weight of sugar, and let a woman take a
spoonful or two of it in such cases, and it will be an
excellent preservative against miscarriages. Also, if
she can, let her be where the air is temperate. Let
her sleep be moderate; let her also avoid all watching
and immoderate exercise, as also disturbing passions,
loud clamours, and filthy smell, and let her abstain
from all things which may provoke either the urine
or the courses; and also from all sharp and windy
meats; and let a moderate diet be observed. If the
excrements of the guts be retained, lenify the belly
with clysters made of the decoction of mallows and
violets, with sugar and common oil; or make broth
of borage, bugloss, beets, mallows; and take therein
a little

e manna; but, on the contrary, if ſhe be troubled with a looſeneſs of the belly, let it not be ſtopped without the judgement of a phyſician; for that matter all uterine fluxes have a malignant quality, and muſt be evacuated and removed before the flux be ſtayed.

CHAP. III.

How the child lieth, and how it groweth up in the womb of the mother after conception.

HAVING ſhewn how a woman ought to order herſelf after conception, it will be now neceſſary to ſhew how the fœtus is produced thereby, and then how the embryo, when formed, lies in the womb of its mother.

§ 1. *How the child is formed in the womb after conception.*

As to the formation of the child, it is to be noted, that after the act of coition, the ſeed lies warm in the womb for ſix days, without any viſible alteration, only the womb cloſes up itſelf to prevent its iſſuing forth again, and for the ſecuring it from any cold; and all this time it looks like butter, or coagulated milk. And it would be very neceſſary for her who has reaſon to believe ſhe has conceived, to forbear the embraces of her huſband all that time, leſt the conception ſhould be ſpoiled. In three days after, it is altered from the quality of thick milk or butter, and it becomes blood, or at leaſt reſembles it in colour, nature having now began to work upon it; in the next ſix days following, that blood begins to be united into one body, grows hard, and becomes a little quantity, and to appear a round lump. And as the firſt creation of the earth was void, and without form, ſo in this creating work of divine power in the womb,

this

this shapeless embryo lies like the first mass. [illegible] two days after, the principal members are formed b[illegible] the plastic power of nature, and these principal mem[illegible]bers are four in number, *viz.* The heart the brai[illegible] the liver, and the testicles or stones. Three day[illegible] after, the other members are formed, and are distin[illegible]guished from the shoulders by the forming faculty to the knees, and the heart, liver, and stone, with their appurtenances, do grow bigger and bigger. Four days after that, the several members of the whole body do appear, and, as nature requires, they conjunctly and separately do receive their perfection. And so in the appointed time the whole creation hath that essence which it ought to have in the perfection of it, receiving from God a living soul, therewith putting into its nostrils the breath of life. Thus have I viewed the whole operation of nature in the formation of the child in the womb, according to the energy given it by the Divine Creator, maker and upholder of all things both in heaven and earth.

By some others more briefly, but to the same purpose the forming of the child in the womb of its mother is thus described: Three days in the milk, three in the blood, 12 days from the flesh, and 18 the members, and 40 days afterwards the child is inspired with life, being endowed with an immortal living soul.

Thus purest blood's to feed turn'd, and then
Nature converts it into blood again:
Of which a karmless mass is quickly made,
Such pow'r by nature is therein convey'd;
And by degrees it into form does grow,
And all in parts distinguish'd are, that so
It to a living soul united be,
And lay a claim to immortality.
Whilst in mean time the anxious mother's cares
Increase, as does the burthen which she bears:
For as it grows it wants a longer room,
And is uneasy in the too strait womb.

And

And laſt to quit this dark receſs it ventures,
And to an unknown world of light it enters.

2. *Of the manner and form of the child's lying in the womb from the conception to the birth.*

I come now to ſhew in what manner the child lies in the womb of its mother, whilſt it is confined in the dark receſſes; and omitting what many ſay of this matter, I ſhall only give you the teſtimony of two or three of the moſt learned, and then preſent a figure reſembling what I myſelf have ſeen.

The learned Hippocrates, in his treatiſe *Dematuritate partus*, affirms, that the child, as he is placed in the womb, hath his hands upon his knees, and his head bent down towards his feet; ſo that he lies round together, his hands upon his knees, and his face between them; ſo that each eye toucheth each thumb, and his noſe betwixt his knees. And of the ſame opinion in this matter is Bartholnius the younger.—Columbus is of opinion, that the figure of the child in the womb is round, the right-arm bowed, the fingers thereof under the ear and above the neck, the head bowed down ſo that the chin touch the breaſt, the left-arm bowed above both breaſt and face, and propped up by the bending of the right elbow; the legs are lifted upwards, the right of which is ſo lifted up, that the thigh toucheth the belly, the knees the navel: the heel toucheth the left buttock, and the foot is turned back and covereth the ſecrets; the left thigh toucheth the belly, and the leg lifted up to the breaſt, the back lying outwards.

Thus the reader may ſee how authors differ herein: But this ought to be noted, That the different poſitions which the child has been ſeen in, hath given occaſion to the different opinions of authors. For when the woman is young with child, the embryo is always found of a round figure, a little oblong, having

the

the ſpine moderately turned inwards, the thig[hs] ed, and a little raiſed, to which the legs are joi[ned] that the heels touch the buttocks, the arms bend[ed] and the hands placed upon the knees, towards w[hich] the head is inclining forward, ſo that the chin to[uch]eth the breaſt; the ſpine of the back is at that t[ime] placed towards the mother's, the head uppermoſt, the hands forwards, and the feet downwards: and proportionable to its growth it extends its members by little and little, which were exactly formed in the firſt month. In this poſture it uſually keeps till the ſeventh or eighth month, and then by a natural propenſity and diſpoſition of the upper part of the body, the head is turned downwards towards the inward orifice of the womb, tumbling as it were over its head: ſo that the feet are uppermoſt, and the face towards the mother's great gut. And this turning of the infant in this manner with his head downwards towards the latter end of the woman's reckoning, is ſo ordered of nature, that it may be the better diſpoſed for the birth. The knowledge of theſe things being ſo eſſential to the practice of a widwife, I could not omit them.

CHAP. IV.

Of the obſtructions of conception; with the cauſe and cure of barrenneſs, and the ſigns of inſufficiency both in men and women.

WE have already inquired into many ſecrets belonging to the generation of man; and have treated largely about conception, which is one of the chief myſteries of nature. But before I proceed any further, it is highly neceſſary that I treat of the obſtructions of conception, which naturally leads me to treat of barrenneſs, which is the grand obſtruction of conception; and herein, for the ſake of all thoſe who deſire children, I ſhall ſhew how it is cauſed, and then how to be cured.

Seeing all grant, the having of children is a bleſſing

will eaſily be granted that barrenneſs is a
And ſince it is manifeſted that it occaſions
tent betwixt man and wife, and every woman
upon it as a reproach to be barren, it will need
ology to inquire into the cauſe of it.

ſome countries, before women were admitted
to the marriage-bed, they were firſt ſearched by the
midwife, and thoſe only which ſhe allowed of as
fruitful, were permitted to marry. It muſt need,
therefore be a grateful piece of ſervice to the fair ſex to
ſhew them how to turn the ſtony ground into a
fruitful ſoil, that inſtead of being reproached with a
barren womb, they may become the joyful mothers
of many children.

Barrenneſs is a natural and accidental defect, which
hinders conception; for that which hinders conception
cauſeth barrenneſs. Now there may be ſeveral
cauſes why conception may be hindered; as over
much heat or cold dry up the ſeed, and making it to
corrupt; this extinguiſheth the life of the ſeed, and
that maketh it wateriſh, and unfit for generation. It
may be cauſed alſo by the not flowing, or by the over-
flowing of the courſes, and by ſwellings, ulcers, or
inflamations of the womb, or by an excreſcence of
fleſh growing about the mouth or the matrix, where-
by the ſeed is hindered from being injected into the
womb; and want of love in the perſons copulating
may alſo hinder conception, as it appears from thoſe
women that are deflowered againſt their will, con-
ception following any forced copulation.

And here let me caution parents againſt one thing
that often cauſeth barrenneſs, which might eaſily be
prevented, and that is againſt letting virgins blood in
the arm before their courſes come down: Theſe come
down in virgins uſually in the 14th year of their age,
ſeldom before the 13th, but never before the 12th.
Now becauſe uſually young virgins are out of order
before they firſt break down, the mother goes with

her

her to the doctor, who finding the fulneſs of [illegible] the occaſion of her illneſs, orders her to be let [illegible] is the occaſion of her illneſs, orders her to be let in the arm; upon which ſhe becomes well for a the ſuperfluous blood being taken away; and remedy, which is worſe than the diſeaſe, being petted four or five times the blood comes not [illegible] at all to the womb, as it doth in other women, but the womb dries up, and is for ever barren: Whereas had ſhe been let blood in the foot, it would have brought the blood downwards, and ſo have provoked the terms, and prevented miſchief.

Another cauſe of barrenneſs is for want of convenient moderate quality, which the woman ought to have with the man, as if he be hot, ſhe muſt be cold; or if he be dry, ſhe muſt be moiſt: but if they both are dry, or both of a moiſt condition, they cannot propagate; tho' in this caſe neither of them may be barren, ſingly conſidered; for he or ſhe, tho now as barren as the barren fig-tree, yet, joined with an apt conſtitution, may become as fruitful as the vine.

Another cauſe of barrenneſs may be the diſuſe of copulation: For ſome there are of that frigid conſtitution, that they either uſe not the means at all, or elſe perform it with ſo much langour and coldneſs, that it is not likely it ſhould prove efficacious: whereas as I have already ſaid, the act of coition ſhould be performed with the greateſt ardour and intenſeneſs of deſire imaginable, or elſe they may as well let it alone; for as good never the whit as never the better. But ſince nature teaches to do what they do in this kind vigorouſly, this frigid diſpoſition is the effect of a cold diſtemper, and muſt be cured by ſuch things as heat and nouriſh; therefore ſuch ought to eat and drink of the beſt, ſince the Latin proverb tells us, *ſine cerere and libero friget Venus.*

Without good drink and feeding high,
Deſire to Venus ſoon will die.

Such

herefore ought to feed upon cock-ſtones and ſtones, ſparrows, partridges, quails, and pheaſants, for 'tis an infallible aphoriſm in phyſic, whatſoever any creature is extremely addicted to, they operate to the ſame end by their inumial virtue in the man that eats them. Therefore partridge quails, ſparrows, &c. being extremely addicted to venery, they work the ſame effect in thoſe who eat them: And this likewiſe is worthy to be noted, That in what part of the body the faculty that you would ſtrengthen lies, take the ſame part of another creature, in whom that faculty is ſtrong, as a medicine: As for inſtance, the virtues procreative lie in the teſticles; therefore cock-ſtones, &c. are medicinal in this diſtemper. Let ſuch perſons alſo eat ſuch food as is very nouriſhing, as parſnips, aliſanders, ſkirrets, and pine-nuts; and let them take a dram of diaſatyrion in an electuary every morning. The ſtones of a fox dried to a powder, a dram taken every morning in tent, is alſo very good in this caſe: And ſo alſo is a dram of ſatyrian root, taken in like manner.

§ 2. *The ſigns of inſufficiency in man and barrin in woman.*

Alſo married people having lived long together, and both ſeem likely, and yet neither of them have had children, there often ariſes diſcontent between them, and both are troubled becauſe they know not on which ſide the fault is. And tho' authors have left ſeveral ways to know whether the man or the woman be defective, yet, becauſe I cannot confide in their judgments, I ſhall paſs them by in ſilence, and rather lay down a few rules that may be depended upon, than many that are uncertain. But I muſt firſt premiſe that women are ſubject to ſo many infirmities more than men, that the cauſe of barrenneſs is oftener on their ſide than the man's. For if the man has the inſtrument of perfect, being in health, and keeping a regular and temperate diet and exerciſe, I

know no accidental cauſe of barrenneſs ... whereas the chief cauſe of barrenneſs in a wom... in her womb, and the infirmities incident ther... ſome of which are the ſtopping of the menſtr... their overflowing; as alſo the flux of the ... with the falling out thereof, and the inflam... windineſs, heat, and dryneſs thereof; for ... which we ſhall preſcribe proper cures. But, to be a little more particular.

If a man or woman, in whom the inſtruments of generation appear no way defective, would know whether the cauſe of barrenneſs be in themſelves or their bedfellow, let them take a handful of barley, or any other corn that will grow quickly, and keep half of it in the urine of the man, and the other half in the urine of the woman, the ſpace of 24 hours. Then take it out and ſet the man's by itſelf, and the woman's by itſelf, in a flower-pot, or ſomething elſe, where you may keep them dry. Then water the man's every morning with his own urine, and the woman's with her's; and that which grows firſt is the moſt fruitful; and that which grows not at all, denotes the perſon to be naturally barren. Nor let any deſpiſe this trial; for ſeeing phyſicians will by urine undertake to tell a perſon of his or her diſeaſes, why ſhould not urine alſo ſhew whether a perſon be fruitful or not? But if in a man the inſtrument of generation is not perfect, it will be obvious to the ſight; and if the yard be ſo feeble that it will not admit of erection, it can never convey the ſeed into the womb, nor can there be in ſuch a caſe any conception. But this is plain and eaſily diſcerned, and needs muſt be obvious to both parties; and the man who finds himſelf debilitated, ought not to marry; for if he does, he muſt be contented if he finds his wife ſeeking for that ſatisfaction which he is incapable of giving. 'Tis true, for a woman to ſupply her huſband's defects, is contrary both to honour and virtue;

but

quite a woman doth break the bounds on such ...s, the fault will lie in a great measure at the ...nd's door, tho' the wife cannot be held innocent. ...e case can't be so bad with the woman, tho' she ...ren, but that her husband may make use of her, ...s she be impregnable, which, tho' it some times ... yet but very rarely happens; and therefore the ... is more inexcusable if he transgress.

Besides what I have already mentioned, signs of barrenness in woman are, If she be of an over-hot constitution, of a dry body, subject to anger, hath black hair, a quick pulse, her purgations flow but little, & that with pain, and yet has a violent desire to coition; but if she be of a cold constitution, they are the signs contrary to those recited. If barrenness be caused thro' an evil quality of the womb, it may be known by making a suffumigation of rest storax, myrrh, cassia-wood, nut-meg, cinnamon, and letting her receive the fume of it into her womb, covering her very close. And if the odour be received passeth through the body up into the mouth and nostrils, of herself she is fruitful: But if she feel not the fume in her mouth and nose, it denotes barrenness one of these ways, *viz.* That the seed is either thro' cold extinguished, or thro' heat dissipated. And if a woman be suspected to be unfruitful, cast natural brimstone, such as is digested out of the mine, into her urine, and if worms breed therein she is fruitful. But this shall suffice to be said of the causes and signs of barrenness. 'Tis now high time to the cure.

§ 3 *Of the cure of barrenness.*

In the cure of barrenness, respect must be had to the cause; for the cause must be first removed, and then the womb strengthened, and the spirits of the seed enlivened by corroborating applications.

If barrenness proceeds from over much heat, let her use inwardly succory, endive, violets, water-lillies, fennel,

ſorrel, and lettuce, with ſyrups, and conſerves thereof, thus:

Take conſerve of borage, violets, ſuccory, water-lillies, of each an ounce; half an ounce of conſerve of roſes; diamargariton frigid, diatrion ſantalon, of each half a dram; with ſyrup of violets, or juice of citron, make an electuary.

Let her alſo take of endive, water-lillies, borage-flowers, of each a handful; rhubarb, myrobalans, of each three drams; with water make a decoction; add to the ſtraining the ſyrup laxative of violets one ounce, ſyrup of caſſia half an ounce, manna three drams; make all into a potion. Take of the ſyrup of mugwort one ounce, ſyrup of maidenhair two ounces, pulv. elect. trionſant made all up into a julep. Apply to the reins and privities fomentations of the juice of lettuce, violets, roſes, mallows, vine-leaves, and nightſhade; let her alſo anoint her ſecret parts with the cooling ointment of galls. Baths are good for her to ſit it. Let the air be clear, her garments thin, her food lettuce, endive, ſuccory, and barley; but let her have no hot meats, nor ſtrong wine, except it be wateriſh and thin. Reſt is good for her, both in body and mind: She muſt uſe but little copulation; but may ſleep as much as ſhe will.

If barrenneſs be occaſioned by predominancy of cold, extinguiſhing the power of the ſeed, which may be known by her deſiring venery, and receiving no pleaſure in the act of copulation, even while the man is ſpending his ſeed; her terms are phlegmatic, thick, ſlimy, and flow not rightly: In this caſe let her take ſyrup of calamint, mugwort, betony, of each one ounce; water of pennyroyal, feverfew; hyſſop, ſage, of each two ounces, and make a julep. Alſo let her take every morning two ſpoonfuls of cinnamon water, with one ſcruple of mithridate. Alſo let her take oil of aniſeed one ſcruple and half; jaſmini, diachlon both, dinoſchi, diagalang, of each one dram; ſugar

four

ounces; with water of cinnamon make lozenges and take of them a dram and half twice a day, hours before meals. Let her alſo faſten cupping-es to her hips and belly: And let her take ſtorax nita one ounce; maſtic, cloves, cinnamon, nut-g, lignum aloes, frankincenſe, of each half an ounce, muſk ten grains, ambergreaſe half a ſcruple, with roſe-water make a confection; divide it into four parts, of one part make a *pomum oderatum* to ſmell to, if ſhe be not hyſterical; of the 2d make a maſs of pills, and let her take 3 every night, of the 3d make a peſſary, and put it up; and of the 4th make a ſuffumigation for the womb.

If barrenneſs ariſes from the faculties of the womb, being weakened, and the life of the ſeed ſuffocated by over much humidity flowing on thoſe parts, let her take of betony, marjoram, mugwort, pennyroyal, balm, of each one handful; root of aſarum, fennel, elicampane, of each two drams; aniſeed, cumminſeed, of each a dram, with ſugar and water a ſufficient quantity, of which make a ſyrup, and take three ounces every other morning. Then purge with theſe pills following: Take of pil. ext. 2 ſcruples; diagridion 2 grains; ſpecies de caſtore 1 ſcruple; make them up into nine pills with ſyrup of mugwort. Alſo take ſpec. diagemmæ; diamoſchi, diambræ, of each one dram; cinnamon one dram and a half; mace, cloves, nutmegs, of each half a dram; ſugar ſix ounces, with water of feverfew; make lozenges, to be taken every morning. Likewiſe let her take of the decoction of ſarſaparailla and virga aurea, with a good quantity of ſage, which is an herb of that virtue, that Cornelius Agrippa honoured it with the title of *ſacra herba*, a holy herb: And Dodonæus, in his Hiſtory of Plants, reports, That after a great plague had happened in Egypt, which had almoſt depopulated the country, the ſurviving women were commanded to drink the juice of ſage, that they might

might multiply the faſter. Let her alſo anoint her genitals with the oil of aniſeed and ſpikenard. Peſſaries to ſmother the womb are alſo very good. One to make which let her take mace, nutmeg, cinnamon, ſtorax, amber, of each 1 dram; cloves, ladan, of each half a dram; turpentine a ſufficient quantity. Laſtly, Take the roots of valerian and elicampane, of each one pound; of galangal 3 ounces; origan, lavender, marjoram, betony, mugwort, bay-leaves, calamint, of each three handfuls; with water make an infuſion, in which let her ſit after ſhe has had her courſes. But to proceed.

If barrenneſs be cauſed by the dryneſs of the womb conſuming the matter of the ſeed, let her take every day almond-milk and goat milk, extracted with honey; eat often of the root Satyrion candied, and of the electuary Diatatyrion. Let her alſo take three wethers' heads, and boil them till the fleſh comes from the bones; then take of melilot, violets, camomile, mercury, orchis, with the roots, of each one pound; fenugreek, linſeed, valerian roots, of each a handful; let all theſe be decocted in the aforeſaid broth, and let the woman ſit in the decoction up to the navel. Alſo take of deer's ſuet half an ounce, cow's marrow, ſtyracis liquidæ, of each a dram: oil of ſweet almonds two ounces; with ſilk or cotton make a peſſary, and make injections only of freſh butter and oil of ſweet almonds.

It ſometimes happens that barrenneſs is cauſed by remiſſneſs in the manner of the act of coition; and tho' there be no impediment on either ſide, yet if both ſexes meet not in that act with equal vigour, no conception follows; for many times the man is too quick for the woman, or rather the woman too ſlow for the man, and is not prepared to receive the ſeed with that delight which ſhe ought, when it is emitted by the man; and thoſe who follow the opinion of the ancients, That the woman contributes ſeed in

the

...ion of the child, as well as the man, are of ... that there ought to be a joint emission both ...e man and woman at the same instant, which ...nistring to both a very great delight, perfects the ... of conception. But if in this case the woman ...lack, it will be proper for the man to follow the advice in chap. III. § 2. where both sexes are shewed how to manage themselves in the act of coition, that so by stirring up in the womb a desire to venery, she may meet his embraces with the greatest ardour. But if this should prove ineffectual, let her, before the act of coition, foment the privities with the decoction of betony, sage, hyssop, and calamint, and anoint the mouth and neck of the womb with musk and civet; and, the cause of barrenness removed, let the womb be corroborated by the following applications.

Take of bay-berries, mastich, nutmeg, frankincense, cypress, nuts, zadani, galbani, of each one dram; styracis liquidæ, two scruples; cloves half a scruple; ambergrease two grains; musk six grains; then with oil of spikenard make a pessary. Also take red roses, with frankincense, lapidis hæmatitis, of each half an ounce; sanguis draconis, fine bole mastic, of each two drams; nutmeg, cloves, of each one dram; spikenard half a scruple; and with oil of wormwood make a plaister for the lower part of the belly. And let her eat of eringo roots candied, and make an injection of juice of the roots of satyrion. And then let her use copulation soon after the menses are ceased, conception being the most apt to follow, for then the womb is thirsty and dry, and aptest both to draw the seed, and to retain it, by the roughness of the inward superficies. And let her take care to avoid excess of all things; and to lay aside all passions of the mind, shunning study and care as things that are enemies to conception. For if a woman conceive under such circumstances, how wise and prudent soever the parents are, the children at best will be but foolish, because the animal faculties

of

of the parents, viz the underſtanding and [illegible] (from whence the children derive their reaſon) confuſed through the multitude of cares and cogitations; of which we ſee divers examples in learned men, who, after great ſtudy and care, have performed their conjugal rites with their wives, have often begot children, which have indeed been the fruits of their bodies, but not the iſſue of their brains. But thus much ſhall ſuffice for the *chapter of barreneſs.*

Which to both ſexes clearly doth relate
How nature ſometimes doth debilitate:
And likewiſe ſhews, how thoſe who love to pry
Into the cauſe of things, may ſoon eſpy
On which ſide inſufficiency does lie.
And, 'tis a maxaim 'mong phyſicians known,
The cure's half wrought when once the cauſe is ſhewn
Here the fair ſex thoſe remedies may ſee,
Which will, if barren, make them fruitful be.

CHAP. V.

How child-bearing women ought to govern themſelves during the time of their pregnancy.

I HAVE already ſhewn how a woman ought to order herſelf, and what ſhe ought to do preſently after conception, in order to prevent miſcarriages; and therefore ſhall ſay no more as to that. What I deſign in this chapter is to ſhew how ſhe ought to govern herſelf during the whole time of her pregnancy.

§ 1. *Of air, diet, exerciſe, &c.*

Firſt then, let a woman that is with child (if ſhe can) chuſe a temperate air, not infected with fogs, and for that reaſon not near any marſhy grounds, rivers, lakes, or ponds: But this by ſome cannot be avoided, their habitation falling out to be in ſuch places. But thoſe who can live where they pleaſe, ought to avoid ſuch places; and ſo they ſhould likewiſe the going abroad in too hot or cold weather: As alſo when the ſouth wind blows hard, for that often proves hurtful to women with child; and ſometimes cauſes

...y abortion. Nor is the north wind much leſs ...ful, or leſs to be avoided, as cauſing rheums, ...ans, and catarrhs, which, opening the body, often ...es miſcarriages.

Secondly, ſhe ought alſo to be very cautious in the matter of her diet, chuſing only thoſe means that create wholeſome nouriſhment, and ſuch as are moderately dry; and let her take care to prevent and avoid immoderate faſting, for that will weaken the infant and render it of a ſickly conſtitution, and ſometimes cauſes abortion. And as all exerciſes are to be avoided, ſo ſhe muſt take care not only of avoiding immoderate faſting, but immoderate eating too, which will not only be apt to ſtuff up the child, but to ſwell it up to that degree, that it will endanger the life of itſelf and the mother in its birth. Let it ſuffice, that in general ſhe avoids all meats which are too hot, or too cold and moiſt; ſuch as ſallads, ſpices, and hot meats, which often cauſe the child to be born before its time; and ſometimes without nails, which foreſhews a ſhort life. And therefore in this caſe the moſt wholeſome meats are pidgeons, patridges, pheaſants, larks, veal, mutton, or any meat that yields a good juice, and contributes kindly nouriſhments; as alſo ſuch fruits as are ſweet and of eaſy digeſtion, as cherries, pears, damſons, and the like. But let her avoid as pernicious, all ſuch things as cauſe and create wind.

Care ought alſo to be taken with reſpect to her exerciſe, which ought to be moderate; for violent motion, either in walking or working, is hurtful and diſturbing to the womb, eſpecially riding upon the ſtones in a coach, or any other uneven place; and in like manner all extraordinary ſounds and noiſes ſhould be avoided, eſpecially the ringing of bells, and the diſcharging of great guns: Neither ought ſhe give way to either immoderate laughing or weeping, or to anger, or any other paſſion, for that may be prejudicial to her.

§ 2. *Further rules for women to obſerve during* [illegible] *nancy.*

Tho' the act of coition is that without which conception cannot be, yet the immoderate uſe of it hinders the chief end for which it was deſigned. In the firſt four months after conception ſhe ought not to lie with her huſband, at leaſt ſparingly, leſt by ſhaking the womb in that action, the courſes ſhould again be forced down. In the fifth and ſixth months ſhe ought alſo to abſtain; but in the 7th, 8th, and 9th, it may freely be permitted, by reaſon it opens the paſſage, and facilitates the birth: To contribute the better towards which the woman ſhould be careful to keep her body ſoluble; ſyrups, and other opening things, being very helpful to nature in thoſe operations. Let her, before ſhe grows too big, lay aſide her buſk, and not lace too cloſe, leſt the child be thereby hindered from coming to its full growth.

To prevent any diſorder that may happen to her breaſts by too much blood, which will cauſe curdled milk, let her wear a necklace of gold about her neck, or rather a ſmall ingot of ſteel between her breaſts, fomenting them a quarter of an hour every morning, with water diſtilled from ground-ivy, periwinkle, & ſage, being blood-warm.

When her belly is ſwelling and the motion is great, which will be about the fourth month, ſhe may ſwathe it with a ſwathe-band, anointed with pomatum, or any other thing of that kind, to keep it ſmooth and free from wrinkles. For which end it will be beſt to take of the caul of a kid and of a ſow, of each three ounces; capon-greaſe and gooſe-greaſe, of each one ounce and a half; and having melted them altogether, put thereto a quarter of a pint of water; after which ſtrain them thro' a linen cloth into fair water, caſting it to and fro therein till it be white; at which time add to it of the marrow of a red deer one ounce, and lay

lay it in roſe-water 12 hours. After the expiration of which, you may uſe it, anointing all the ſwathe and belly.

But if theſe ingredients are not eaſy to be had, you may make uſe of the following liniment, which will do almoſt as well as the other: Take of mutton ſuet (that which grows above the kindneys is beſt) and of dog's greaſe of each two ounces, whale oil one ounce, and oil of ſweet almonds the ſame quantity; waſh them well, after they are melted together in the water of germander, or new white wine, and anoint the belly and ſwathe therewith. Thoſe that care not to anoint their bellies, may make uſe of the following bath or decoction: Take of all ſorts of mallows, and of motherwort, each 2 handfuls; white lilly roots 3 ounces; melilot and camomile, of each 2 handfuls; lime ſeed, quince ſeeds, and fenugreek ſeeds, three ounces; boil them well in ſpring water, and bathe therewith. If the woman, after her quickening, finds but little motion of the infant in the womb, let her make a quilt in the following manner, and bind it upon the navel, and it will much ſtrengthen and comfort the infant: Take the powder of roſes, red coral, and gilliflowers, of each two ounces; maſtic a dram, angelica-ſeeds two drams, ambergreaſe 2 grains, and muſk 8 grains; all which being well beaten, put them into a linen bag, ſpread them abroad and quilt it, that they may be in every part of it, placing it upon the navel, and it will have the deſired effect. Theſe things are ſufficient to obſerve during the time of their pregnancy, that neither child nor mother may miſcarry, but be brought to birth at the appointed time. It remains now, that when the appointed time is come, the good woman is to be inſtructed in her duties: but that ſhall be the buſineſs of the next chapter.

CHAP.

CHAP. VI.

Directions for midwives how to assist women in the time of their labour; and how child-bearing women should be ordered in the time of their lying-in.

1. *How a midwife ought to be qualified.*

THE office of a midwife is not to be undertaken by any without due consideration, First, whether they are sufficiently qualified for it, or else they may make themselves guilty of the death of all those that shall miscarry under their hands for want of ability to perform their office. And tho' they may escape with impunity before men, they will assuredly be called to account for it before a higher tribunal. And therefore a widwife should take care to fit herself for that employment with the knowledge of things necessary for the faithful discharge thereof: And that I may contribute thereto, is one principal end of this book. In order to which I shall briefly shew how a widwife ought to be qualified.

A midwife ought to be of a middle age, neither too old nor too young, and of a good habit of body, not subject to diseases, fears, or sudden frights; nor are the qualifications assigned to a good surgeon improper for a widwife, *viz.* a lady's hand, an hawk's eye, add a lion's heart: To which may be added, activity of body, and a convenient strength, with caution and diligence, not subject to drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste, not covetous, nor subject to passion; but bountiful and compassionate, & her temper chearful and pleasant, that she may the better comfort her patients in their sorrow: Nor must she be very hasty, tho' her business may perhaps require her in another place, lest she should make more haste than good speed. For, above all, she ought to be qualified with the fear of God, which is the principal thing in every state and condition, and will furnish her on all occasions

ſions both with knowledge and diſcretion. But now I proceed to more particular directions.

§ 2. *What muſt be done when the woman's time of labour is come.*

When the time of birth draws near, and the good woman finds her travelling pains begin to come upon her let her ſend for a midwife in time, better too ſoon than too late, and get thoſe things ready which are proper upon ſuch occaſions: When the midwife is come, let the firſt thing ſhe does be to find whether the true time of the birth be come. The want of obſerving this hath ſpoiled many a child, and endangered the life of the mother, or at leaſt put her to twice as much pain as ſhe needed: For unkilful midwives, not minding this, have given things to force down the child, and thereby diſturbed the natural courſe of her labours; whereas nature works beſt in her own time and way. I do confeſs it is ſomewhat difficult to know the true time of ſome women's labours, they being troubled with pains ſo long before their true labour comes; in ſome weeks before, the reaſon of which is the heat of the reins, which is manifeſt by the ſwelling of their legs. And therefore when with child find their legs to ſwell much, they may be aſſured their reins are too hot. Wherefore my advice to ſuch women is, to cool their reins before the time of their labour, which may be effectually done by anointing the reins of their back with the oil of poppies and violets, or water-lillies, and thus they may avoid that hard labour, which they uſually undergo whoſe reins are hot; which that they may the better prevent, let me recommend to you the decoction of plantain leaves and roots, which is thus made: Make a ſtrong decoction of them in water, and then having ſtraned & clarified it with the white of an egg, boil it into a ſyrup with its equal weight of ſugar,

ſugar, and keep it for uſe. But ſince it is ſo neceſſary for midwives to know the true time of a woman's labour, the following ſection will rightly inform them.

§ 3. *Signs by which the true time of women's labour may be know.*

When women draw near the time of their reckoning, eſpecially with the firſt child, and perceive any extraordinary pains in their belly, they immediately ſend for the midwife, as taking it for their labour, tho' perhaps thoſe pains, which are ſo often miſtaken for labour, are only cauſed by the cholic, and proceed from wind; which pains, tho' they come and go, griping the whole belly, are yet without any forcing downward into the womb, as is done by thoſe that go before labour. But theſe cholic pains may be removed by warm cloths laid upon the belly, and the application of a clyſter or two, by which thoſe pains that precede a true labour, are rather furthered than hindered. There are alſo other pains incident to women in that condition, from the flux of the belly, which are eaſily known by the frequent ſtools that follow them.

But to ſpeak more directly of the matter: The ſigns of labour ſome few days before are, that the woman's belly, which before laid high, ſinks down, and hinders her from walking ſo eaſily as ſhe uſed to do; alſo there flows from the womb ſlimy humours, which nature has appointed to moiſten and make ſmooth the paſſage, that its inward orifice may be the more eaſily dilated when there is occaſion; which, beginning to open at that time, ſuffers that ſlime to flow away, which proceeds from the glandules, called Preſtata. Theſe are ſigns preceding labour.

But when ſhe is preſently falling into labour, the ſigns are great pains about the region of the reins and loins,

loins, which coming and retreating by intervals, anſwering the bottom of the belly by congruous throes; and ſometimes the face is red and inflamed, the blood being much heated by the endeavours a woman makes to bring forth the child; and likewiſe becauſe during the ſtrong throes her perſpiration is intercepted, which cauſes the blood to have recourſe to her face; her privy parts are alſo ſwelled, by the infant's head lying in the birth, which, by often thruſting, cauſes thoſe parts to diſtend outwards. She is likewiſe much ſubject to vomiting, which is alſo a ſign of good labour and ſpeedy delivery, though, by ignorant women, thought otherwiſe; for good pains are thereby excited and redoubled; which vomiting is occaſioned by the ſympathy there is between the womb and the ſtomach. Alſo when the birth is near, moſt women are troubled with a trembling of the thighs and legs; not with cold, like the beginning of an ague fit, but with the heat of the whole body: though this indeed does not happen always. Alſo if the humours, which then flow from the womb, are diſcoloured with blood (which is what the midwife calls ſhews) it is an infallible mark of the birth's being near: And then if the midwife puts her finger upon the neck of the womb, ſhe will find the inner orifice dilated; at the opening of which, the membranes of the infant, containing the waters, preſent themſelves, and are ſtrongly forced downwards with each pain ſhe hath, at which time one may perceive them ſometimes to reſiſt the finger: And then again to preſs forwards, being more or leſs hard and extended, according as the pains are ſtronger or weaker. Theſe membranes with the water in them, when they are before the head of the child, which the midwives call the gathering of the womb, reſembles, to the touch of the fingers, thoſe eggs which have yet no ſhell, but are covered only by a ſimple membrane. After this, pains ſtill redoubling, the membranes are broken by the ſtrong

impreſſion

impreſſion of waters, which preſently flow away, and then the head of the infant is preſently felt naked, & preſents itſelf at the inward orifice of the womb. When thoſe waters come thus away, then the midwife may be aſſured the birth is very near; this being the moſt certain ſign that can be, for the amnion and allantois being broken (which contained thoſe waters) by the preſſing forward of the birth, the child is no more able to ſubſiſt long in the womb afterwards, than a naked man in a heap of ſnow. Now theſe waters, if the child come preſently after them, facilitate the labour by making the paſſage ſlippery; and therefore let no midwife uſe means to force away the water, for nature knows beſt when the true time of the birth is, and therefore retain the water till the time, but if by accident the water breaks away too long before the birth, then ſuch things as will haſten it may be ſafely adminiſtered. And what is to be done in that caſe, I ſhall ſhew in another ſection by and by.

§ 4. *What to be done at the time of labour.*

When, by the foregoing ſigns concurring, the midwife is ſatisfied that it is the true time of her labour, ſhe muſt take care to get all things ready that are neceſſary to comfort the travailing woman in that time; and the better to do it, let her ſee that ſhe be not ſtrait laced. She may alſo give her a pretty ſtrong clyſter, if ſhe finds there is occaſion for it; but with this proviſo, that it be done at the beginning, and before the child be too forward; for otherwiſe it will be difficult for her to receive it. The advantage of which clyſter is, that the gut thereby will be excited to diſcharge itſelf of its excrements, and the rectum being emptied, there will be more ſpace for the dilating of the paſſage; likewiſe to cauſe the pains to bear more downwards, through the endeav-

ours

urs ſhe makes when neceſſary things for her labour to be put in order both for the mother and child.

As to the manner of the delivery, various midwives uſe different ways: Some are delivered ſitting on a midwife's ſtool. But for my own part, I think that a paller-bed girded, and placed near the fire, that the good woman may come on each ſide, and be the more readily aſſiſted, is much the beſt way.

And if the labouring woman abounds with blood, it may not be improper to let her bleed a little, for by that means ſhe will both breathe the better, and have her breath more at liberty; and likewiſe more ſtrength to bear down her pain: And this may be done without danger, becauſe the child being now ready to be born, needs not the mother's blood for its nouriſhment any longer; and not only ſo, but this evacuation does many times prevent her having a feaver after delivery. Likewiſe, if her ſtrength will permit, let her walk up and down her chamber; and the better to enable her thereto, let her take ſome good ſtrengthening things, ſuch as new-laid eggs, jelly, broth, or ſome ſpoonfuls of burnt wine; and encourage her to hold off her pains, bearing them down when they take her all that ſhe can. And let the midwife often touch the inward orifice with her finger, that ſhe may the better know whether the birth will follow ſoon after; for generally the birth follows in two hours after the efflux of the water. And to help it afterwards, let her anoint the woman's privities with emollient oil, hog-greaſe, and freſh butter; eſpecially if ſhe finds them too hard to be dilated.

Let the midwife alſo be near the labouring woman all the while, and diligently obſerve her geſtures, pains, and complaints, for by this ſhe may gueſs pretty well how her labour goes forward; for when ſhe changes her groans into loud cries, it is a great ſign the birth is near; at which time her pains are greater

and

and more frequent. Let her also sometimes rest herself on her bed to renew her strength, but not too long at a time, for to lie too long at a time will retard her labour, and therefore 'tis better for her to walk about the chamber as much as she can; which, that she may the better do, let the good woman support her under her arms, if it be necessary; for by walking the weight of the child causes the inward orifice of the womb to dilate much sooner than it would do if she lay upon her bed; besides her pains while walking will be stronger and frequenter, and by consequence her labour will not be near so long. If she finds any qualms, let her not be discouraged; and if she finds any motion to vomit, let her not suppress them, but rather give way to them. For it will (however uneasy and irksome they are for the present) be much for her benefit, because they further the pains and provoke downwards.

§ 5. *How to provoke the birth, and cause a speedy delivery.*

In the 2d sect. of this chap. I told you that sometimes it happens that the water breaks away too long before the birth, and that in such cases those things that hasten it may be safely administered: And I there promised to let the midwife know what things are most effectual in such cases: And I now intend to make good my words.

When the birth is long deferred, after the coming down of the waters, let her hasten the birth by drinking a good draught of wine, wherein dittanny, red coral, juniper-berries, betony, pennyroyal, and feverfew have been boiled; the juice of feverfew taken in its prime (which is in May) and clarified, and so boiled up in a syrup, and twice its weight of sugar, is very good upon this occasion. Also mugwort used in the same manner, works the same effect. And so also

ſo does a dram of cinnamon in powder, given in-wardly, or tanſey bruiſed and applied to the privities. Likewiſe the ſtone Ætites held to the privities does in a very little time draw forth the child and the after-burden; but great care muſt be taken to remove it preſently, or elſe it will draw forth the womb and all, ſo great is its magnetic virtue. Alſo a decoction of ſavory made with the white wine and drank, gives a woman ſpeedy delivery. Alſo wild tanſey, or ſilverweed bruiſed and applied to the woman's noſtrils, is very good. So alſo are date-ſtones beaten to powder, and half a dram of them taken in white wine. Parſley is of excellent uſe on this occaſion: For if you bruiſe it, and preſs out the juice, and then dip a linen cloth in it, and put it up, being ſo dipped, into the mouth of the womb, it will preſently cauſe the child to come away, tho' it be dead, and will bring away the after-burden alſo. The juice of parſley being of great virtue, eſpecially the ſtone parſley being drank by a woman with child, it cleareth not only the womb, bnt alſo the child in the womb, of all groſs humours. A ſcruple of caſtorum in powder in any convenient liquor, is very good to be taken in ſuch a caſe, and ſo alſo are 2 or 3 drops of the ſpirit of myrrh, given in a convenient liquor, have the ſame effect. Or give a woman in travail another woman's milk to drink, it will cauſe ſpeedy delivery. Alſo the juice of leeks being drank with warm water hath a mighty operation, cauſing ſpeedy delivery. Take piony ſeeds, beat them to powder, and mix the powder with oil; with which oil anoint the loins and privites of the woman with child; it gives her deliverance very ſpeedily, and with leſs pain than can be imagined. And this may be noted for a general rule, that all thoſe things that move the terms are good for making the delivery eaſy. There are ſeveral other things efficacious in this caſe; but I need not heap

heap up medicines unneceſſary, thoſe I have alrea named being ſufficient.

§ 6. *How a woman ſhould be placed in order to h delivery, with directions to the midwife how to deliv the labouring woman.*

Having ſhewn how the birth may be facilitated, in caſe it comes not ſoon after the breaking away of the waters, I come now to ſhew the manner of her delivery.

When any of the fore named medicines have haſtened the birth, let the midwife place the woman in a proper poſture for delivery. And firſt, let the woman be conducted to the pallet-bed, placed at a convenient diſtance from the fire, according to the ſeaſon of the year; and let there be a quilt laid upon the pallet beadſtead, which is better than a feather bed, and let it have thereon linen cloths in many folds, with ſuch other things as are neceſſary, which may be changed as the occaſion requires it, that ſo the woman may not be incommoded with blood, waters, and other filth, which are voided in labour. Then let her lay the woman upon her back, having her head a little raiſed by the help of a pillow, having the like help to ſupport her reins and buttocks, that her

wayward may lie high; for if ſhe lie
o do ſhe cannot very well be delivered.
ing let her keep her knees and thighs
e far aſunder as ſhe can, let her legs be
owed towards her buttocks, and let
her feet be ſtayed againſt a log, or ſome
other firm thing, And let two women
hold her two ſhoulders, that ſhe may
ſtrain out the birth with the more ad-
vantage, holding in her breath, and for-
cing herſelf as much as poſſible, in like
manner as when ſhe goes to ſtool: For
by ſuch ſtraining the diaphragm, or
midriff being ſtrongly thruſt down-
wards, neceſſarily forces down the
womb, and child in it. In the mean
time let the widwife encourage all ſhe
can, and take care that ſhe have no rings
on her hands when ſhe anoints her parts:
Then with her finger let her gently
dilate the inward orifice of the womb,
and putting her fingers in the entry
thereof, ſtretch them one from another
when her pains take her, by this means
endeavouring to help forward the child,
and thruſting by little and little the ſides
of the orifice towards the hinder part
of the child's head, anointing thoſe parts

alſo

alſo with freſh butter, in caſe it [illegible] ceſſary. And when the head of [illegible] fant is ſomewhat advanced in [illegible] ward orifice, it is uſual among midwi[illegible] to ſay it is crowned, becauſe it b[illegible] girds and ſurrounds it like a crown; but when it is gone ſo far, and the extremity begins to appear without the privy parts, they then ſay the child is in the paſſage; and at this time the woman feels herſelf as if ſhe was ſcratched or pricked with pins, and is ready to think that the midwife hurts her; whereas in truth it is only occaſioned by the violent diſtenſion of thoſe parts, which ſometimes even ſuffer a laceration through the bigneſs of the child's head. When things are come to this poſture, let the midwife ſeat herſelf conveniently to receive the child, which will now come very quickly; and with her fingers ends, which ſhe ought alſo to be ſure to keep parted, let her endeavour to thruſt the crowning of the womb back over the head of the child. And as ſoon as it is advanced as far as the ears, or thereabouts, let her take hold of the two ſides with her two hands

and

waywait till the good pain comes, and so do quickly draw forth the child taking care that the navel-ſtring be not entangled about the child's neck, or any other part as ſometimes it is, leſt thereby the after-burden be pulled with violence, and perhaps the womb alſo to which it is faſtened, and ſo either cauſe her to flood, or elſe break the ſtring, both which are of bad conſequence to the woman, and render her delivery the more difficult. Great care muſt be taken that the head be not drawn forth ſtrait, but ſhaking it a little from one ſide to the other, that the ſhoulders may the ſooner and eaſier take its place, immediately after it is paſt; which muſt be done without loſing any time, the head being paſt, the child be ſtopped there by the largeneſs of the ſhoulders, and ſo he is danger of being ſuffocated in the paſſage, as it hath ſometimes happened, for want of care therein. But as ſoon as the head is born, ſhe may ſlide in her fingers under the arm pits, and the reſt of the body will follow without difficulty. As ſoon as the midwife hath in this manner drawn forth

forth the child, let her lay it on one ſ... leſt the blood and water which f... it immediately ſhould do it an injur... by running into its mouth and noſe, a... it would do if it lay on its back, and ſo endanger the choaking of it. The child being thus drawn forth, the next thing requiſite is to bring away the after-burden; but before that let the mid-wife be very careful to examine whether there be any more children in the womb; for ſometimes a woman may have twins, of which the midwife may ſatisfy herſelf, both by the continuance of the woman's throes, and the bigneſs of her belly. But this is not ſo certain as to put her hand upon the entry of the womb, and there feel whether another child is not preſenting to the paſſage: And if ſo, ſhe muſt have a care how ſhe goes about the fair-birth till the woman be delivered. The firſt ſtring muſt be cut, and tied with a thread 3 or 4 double, and the end faſtened with a ſtring to the woman's thigh to prevent the inconvenience it may cauſe by hanging between the thighs.

§ 7. *Of the after burden.*

Until the after-burden is brought a-

way, which ſometimes is more difficult to do than the child, and altogether as dangerous, if it be not ſpeedily done the woman cannot properly be ſaid to be delivered, though the child be born. And therefore how the midwife may do it ſafely, without prejudice to the woman, is the buſineſs of this ſection.

Therefore as ſoon as the child is born, before the midwife either ties or cuts the navel-ſtring, leſt the womb ſhould cloſe, let her, having taken the ſtring, wind it once or twice about one or two of the fingers of the left-hand joined together, the better to hold, with which ſhe may only take ſingle hold of it above the left, near the privities, drawing likewiſe with that very gently, reſting awhile, with the fore-finger of the ſame hand, extending and ſtretching awhile, with the fore-finger of the ſame hand, extending and ſtretching along the ſtring towards the entry of the vagina, always obſerving, for the more facility, to draw it from the ſide to which the burden incliues, for in ſo doing the reſt will ſeparate the better. And extraordinary care muſt be taken, that it

be not drawn forth with too much violence, leſt by breaking the ſtring near the burden, the midwife be obliged to put her whole hand into the womb to deliver the womb, and ſhe had need to take care in this matter, that ſo the womb itſelf, to which ſometimes this burden is faſtened very ſtrongly, be not drawn away with it, which has ſometimes happened. It is therefore very neceſſary to aſſiſt nature with proper remedies, which are in general whatever has been fore-mentioned, to cauſe a ſpeedy delivery; for whatever has a magnetic virtue to bring away the birth, has the ſame to bring away the after-birth: Beſides which, the midwife ought to conſider that the good woman cannot but be much ſpent by the fatigue ſhe has already undergone in bringing forth the infant, and therefore ſhould be ſure to take care to give her ſomething to comfort her. To which purpoſe ſome good jelly-broths, and a little wine with a toaſt in it, and other comforting things, will be neceſſary. Sneezing being very conducive to bring away the after-birth, let her alſo take a little white hellebore

in

in powder to cauſe her to ſneeze. Tanſey and the Ætites, applied as before directed, is very efficacious in this caſe. The ſmoke of marigold-flowers, received up a woman's privities by a funnel, will bring away the after-birth, though the midwife has loſt her hold. Or if you boil mugwort in water till it be very ſoft, and then take it out and apply it like a poultice to the navel of the woman in travail, it inſtantly brings away both the birth and the after-birth; but as ſoon as they are come forth, it muſt be inſtantly taken away, leſt it ſhould bring away the womb alſo.

§ 8. *How to cut the child's navel-ſtring.*

After the birth and after-birth are ſafely brought away, the midwife ought to take care to cut the navel-ſtring; which, tho' it be by ſome eſteemed a thing of ſmall matter, yet it requires none of the leaſt ſkill of a midwife to do it with that care and prudence that it ought, and therefore to inſtruct the induſtrious midwife a little therein: As ſoon as the child is come into the world, let her conſider whether it be weak or ſtrong; and if it be weak, let her gently

ly put back part of the vital and natural blood in the body of the child by the navel, for that recruits a weak child, the vital and natural ſpirits being communicated by the mother to the child by its navel-ſtring. But if the child be ſtrong, there is no need of it. Only it will not be amiſs to let the midwife know, that many children that are born ſeeming dead, may be ſoon brought to life again, if ſhe ſqueeze ſix or ſeven drops of blood out of the part of the navel-ſtring which is cut off, and give it the child inwardly.

As to the cutting it ſhort or long, authors can ſcarce agree about it, nor midwives neither; ſome preſcribing it to cut at four fingers breadth, which is at the beſt but an uncertain rule, unleſs all fingers were of one ſize. 'Tis a received opinion, that the parts adapted to generation are either contracted or dilated, according to the cutting of the navel-ſtring; which is the reaſon that midwives are generally ſo kind to their own ſex, that they leave a longer part of the navel-ſtring of a male than the female, becauſe they would have the male well provided for the encounters of Venus.

And

And the reaſon they give why they cut thoſe of a female more ſhort is, becauſe they believe it makes them modeſt and their parts narrower, which make them more acceptable to their huſbands. But whether this be ſo or not (which yet ſome of the greateſt ſearchers into the ſecrets of nature affirm for a truth) yet certain it is, that great care ought to be uſed about cutting of the navel-ſtring; and eſpecially that, after it is cut, it be not ſuffered to touch the ground, ſo if it be, the child will never be able to hold its water, but be ſubject all its life-time to a diabetes, as experience has often confirmed: But as to the manner of cutting the navel-ſtring, let the midwife take a brown thread, 3 or 4 times double, of an ell long, or thereabouts, tied with a ſingle knot at each of the ends, to prevent their entangling; and, with this thread ſo accomoted (which the midwife ought to have in readineſs before the woman's labour, as alſo a good pair of ſciſſars, that ſo no time may be loſt) let her tie the ſtring within an inch of the belly with a double knot; and turning about the ends of

the thread, let her tie two or more on the other ſide of the ſtring, reiterating it again if it be neceſſary; then let her cut off the navel-ſtring another inch below the ligature, towards the after-birth; ſo that there only remains but two inches of the ſtring, in the midſt of which will be the knot we ſpoke of; which muſt be ſo ſtrait knit, as not to ſuffer a drop of blood to ſqueeze out of the veſſels; but yet care muſt be taken not to knit it ſo ſtrait as to cut it in two; and threfore the thread muſt be pretty thick and pretty ſtrait knit, it being better too ſtrait than too looſe: Some children have miſerably loſt their lives before it hath been diſcovered that the naval-ſtring was not well tied. Therefore great care muſt be taken that no blood ſqueezes thro', for if there do, new knots muſt be made with the reſt of the ſtring. You need not fear to bind the navel-ſtring very hard, becauſe it is void of ſenſe; and that part of it which you leave on, falls off of its own accord in a very few days, ordinarily 6 or 7, and ſometimes in leſs time: But it is very rare that it tarries longer than the 8th or 9th day.

As ſoon as the navel-ſtring is cut off, apply a little cotton or lint to the place, to the end, to keep it warm, leſt the cold enter into the body of the child, which it will unavoidably do in caſe it be not bound hard enough; and if the lint or cotton you apply to it be dipped in oil of roſes, it will be the bettter; then having put another ſmall rag 3 or 4 times double upon the belly of the child, above the navel, lay the ſtring ſo wrapped upon it that it may touch the naked belly. Upon the top of all, put another ſmall bolſter; and then ſwathe it in a linen ſwathe, four fingers broad, to keep it ſteady, leſt by rolling too much, or being continually ſtirred from ſide to ſide, it comes to fall off before the navel-ſtring which you left remaining is fallen off. 'Tis the uſual cuſtom of midwives to put a piece of burnt rag to it; but I would adviſe them to put a ſmall quantity of bole-armoniac becauſe of its drying quality. But thus much may ſuffice as to cutting the navel-ſtring, and delivery of a woman in labour, where the labour is natural, and no ill accident happens. But it ſometimes ſo falls out, that the labour is not only hard and difficult, but unnatural alſo, in which the midwife muſt take other meaſures: And what is to be done in ſuch caſes, ſhall be the ſubject of the following chapter.

CHAP. VII.

What unnatural labour is, and whence it proceeds; and what the midwife ought to do in ſuch caſes.

§ 1. *What unnatural labour is.*

IT is an eſtabliſhed axiom in the ſchools, That he who diſtinguiſhes well argues well: and this rule holds good in our preſent ſubject of unnatural labour. It will be neceſſary (for the information of the midwife) to acquaint the reader, that there are three ſorts of bad labour, all painful and difficult, but not all properly unnatural; which, therefore, I ſhall thus diſtinguiſh.

The firſt may be properly ſtiled hard labour, and it is

is that wherein the mother and child do ſuffer very much by extreme pain.

The ſecond may well enough be ſtiled difficult labour, which is thus differenced from the former, that beſides thoſe extreme pains, it is generally attended with ſome unhappy accident, which, by retarding the birth, makes it very difficult. Now neither of theſe, tho' hard and difficult, can be called unnatural: For women to bring forth children in pains and ſorrows, is natural.

'Tis therefore the third ſort of labour which I call unnatural; and that is, when the child eſſays to come into the world in a contrary poſition to that which nature ordained. To explain this the reader muſt know that there is but one right and natural way of poſture, in which children come to the birth; and that is when the head comes firſt, and the body follows after in a ſtrait line. If, inſtead of this, the child comes with its feet foremoſt or with the ſide acroſs, it is quite contrary to nature, or, to ſpeak more plainly, unnatural.

Having thus ſhewed the ſeveral ſorts of hard labour, and diſtinguiſhed thoſe that are hard and difficult from that which is unnatural, it remains I ſhew from whence ſuch labours proceed.

§ 2. *Whence hard, difficult, and unnatural labours proceed.*

The firſt anſwer to the queſtion that ſome put, why women bring forth their children with ſo much pain, is, that it is the effect of the curſe pronounced againſt woman for her tranſgreſſing the law of the Creator, for upon her ſinning, it was pronounced as a curſe againſt her, that *in ſorrow ſhe ſhould bring forth her children.*

But the natural and phyſical reaſon hereof is, That the ſenſe of feeling being diſtributed to the whole body by the nerves; and the mouth of the womb being ſo ſtrait, that it muſt of neceſſity be dilated at the time

time of her delivery, the dilating thereof ſtretcheth the nerves, and from thence come the pain: And therefore the reaſon why ſome women have more pain in their labour than others proceeds from their having the mouth of the matrix more full of nerves than others.

Hard and difficult labour may proceed either from the mother or child, or from both: It may proceed from the mother, by reaſon of a general indiſpoſition of her body; from the indiſpoſition of ſome particular part only, and that principally of the womb, which may be affected with ſuch a weakneſs, as renders the mother unable to expel her burden. It may be alſo becauſe ſhe is too young, or it may be too old, and ſo may have the paſſages too ſtrait, and then, if it be her firſt child, the parts may be too dry and hard, and cannot eaſily be dilated. The cholic does alſo cauſe labour to be hard and difficult, becauſe it hinders the true pains which ſhould accelerate it; by which means, or which reaſon rather, all ſuch and acute pains render a woman's labour very difficult. As when the woman is taken with a violent fever, frequent convulſions, or a great flooding, or any other violent diſtemper, eſpecially when the membranes are thick, and the orifice is too ſtrait, or the neck of the womb not ſufficiently opened.

Hard labours may alſo proceed from the child; this is either when it happens to ſtick to a member ſo weak it cannot break the membrane; alſo when it is too big, either all over, or his head only; or if the navel veſſels ſhould be twiſted about its neck, as when it proves monſtrous, or comes into the birth in an unnatural poſture. Sometimes it proceeds from the ignorance of the midwife, who may hinder nature in her work.

§ 3. *How the midwife muſt proceed in order to the delivery of a woman in caſe of hard labour and great extremity.*

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In caſe the midwife finds a woman in difficult labour, ſhe muſt endeavour to know the particular obſtruction or cauſe thereof, that ſo ſhe may apply a ſuitable remedy. When hard labour is cauſed by a woman's being too young and too ſtrait, the paſſes muſt be anointed with oil, hog's-lard, or freſh butter, to relax and dilate them the eaſier. But if a woman be in years, and has hard labour from the firſt child, let her lower parts be anointed to molify the inward orifice, which, in ſuch caſe, (being more hard and callous) does not eaſily yield to the diſtention of labour; and indeed this is the true cauſe why ſuch women are longer in labour, and why their children in their birth are more ſubject to bruiſes than others. Thoſe who are very lean, and have hard labour from that cauſe, let them moiſten their parts with oil and ointments, to make them more ſmooth and ſlippery, that the head of the infant in the womb may not be compreſſed and bruiſed by the hardneſs of the mother's bones in its paſſage. But if the cauſe be weakneſs, ſhe ought to be ſtrengthened, the better to enable her to ſupport her pain. Since difficult labour proceeds from divers cauſes, the midwife muſt make uſe of ſeveral remedies to women in hard difficult labour, which muſt be adapted to the cauſes from whence it proceeds.

I need not tell the judicious midwife, that in caſe of extremity, when the labour is not only hard, but difficult and dangerous, a far greater care muſt be had than at other times. In ſuch caſes the ſituation of the womb muſt be minded, and accordingly her poſture of lying muſt be regulated; which will be beſt acroſs the bed, being held by thoſe that are of a good ſtrength, to prevent her ſlipping down or moving herſelf during the time of the operation. Then let her thighs be put aſunder as far as may be, and held ſo while her legs are bent backwards towards her hips, her head leaning upon a bolſter, and the reins of her back ſupported in like manner; her rump and buttocks being

lifted

ſed up: Obſerving to cover her ſtomach, belly, and thighs with warm linen, as well for decency's ſake, as to keep them from the cold.

The woman being in this poſture, let the midwife, or other operator, put up her hand, and try whether the neck of the womb be dilated, and then remove the contracted blood that obſtructs the paſſage of the birth; and having gently made way, let the operator tenderly move the infant, having the head anointed with ſweet butter, or an harmleſs pomatum, and if the waters are not come down, they may be let forth without any difficulty. And if the infant ſhould attempt to break forth not with the head foremoſt, or acroſs, he ought gently to turn it, that he may find the feet; which having done, let him draw forth one, and having faſtened it to a ribbon, put it up again, and find out the other, and then bring them as cloſe as may be; let the woman breathe between whiles, aſſiſting nature what ſhe can by ſtraining, in bringing forward the birth, that ſo he may the more eaſily draw it forth, and that the operator may do it the better, and his hold may be the ſurer, he muſt faſten or wrap a linen cloth about the child's thighs, obſerving to bring it into the world with its feet downwards.

But in caſe there be a flux of blood, let the operator be well ſatisfied whether the child or the ſecundine come firſt, for ſometimes when the ſecundine has come firſt, the mouth of the womb has been thereby ſtopped, and the birth hindred, to the hazard both of the woman and child, and therefore in this caſe the ſecundine muſt be removed by a ſwift turn, and the child ſought for, and drawn forth as has been directed.

If upon inquiry it appears that the ſecundine comes firſt, let the woman be delivered with all convenient ſpeed, becauſe a great flux of blood will follow; for then the veins are opened. And on this account, two things are to be minded: Firſt, whether the ſecundine advances forward much or little; If the former, and

the

the head of the child firſt appears, it muſt be directed to the neck of the womb, as in the caſe of natural births; but if there appears any difficulty in the delivery, the beſt way is to ſearch for the feet, and by them it may be put by with a gentle hand, and the child taken out firſt; but if the ſecundine is advanced, ſo that it cannot be put back, and the child follow it cloſe, then the ſecundine is to be taken forth with much care, and as ſwift as may be, and laid aſide without cutting the intral that is faſtened to them, for by that you might be guided to the infant, which, whether it be alive or dead, muſt be drawn forth by the feet as ſoon as poſſible; tho' this is not to be done but in caſe of great neceſſity, for the order of nature is for the ſecundine to come laſt.

§ 4. *Of the delivery of a dead child.*

In delivering women of a dead child, before any thing be attempted, the operator ought firſt to be very certain that the child is dead indeed; which may be known by the falling of the mother's breaſts, the coldneſs of her belley, the thickneſs of her urine, which is attended with a ſtinking ſediment at bottom, and no motion to be perceived in the child. Alſo, when ſhe turns herſelf in her bed, the child ſways that way like a lump of lead, and her breath ſtinks, tho' not uſed to do ſo. When by theſe, and the like ſigns, the operator is come to a ſettled judgement that the child is dead, let her apply herſelf to the ſaving of the mother, by giving her thoſe things that are the moſt powerful in the ſerving nature in her operations, and which ſhe has been before directed to. But if through weakneſs the womb be not able to co-operate with nature, ſo that a manual operation is abſolutely neceſſary let the operator carefully obſerve the following directions, *viz.* If the child be found dead with its head foremoſt, he muſt take notice that the delivery will be the more difficult; becauſe in this caſe it is not only impoſſible that the child ſhould any

way

assist in its delivery, but the strength of the mo-
ter does also very much fail her, and thereupon the
ost sure and safe way for him is to put up his left
and, sliding it, as hollow in the palm as he can, into
e neck of the womb, into the lower part thereof,
wards the feet, and that between the infant and the
neck of the matrix; and then having a hook in the
right-hand, couch it close, and slip it above the left-
hand, between the head of the child and the flat of the
hand, fixing it into the bone of the temple, towards
the eyes; or, for want of convenient coming at that,
in the occipital bone; observing still to keep the left-
hand in its place, with it gently moving and stirring
the head, and so with the right-hand hook draw the
child forward, encouraging the woman to put forth
her utmost strength, and always drawing when the
woman's pangs are upon her. The head being thus
drawn forth, the operator must, with all speed, slip
his hand under the arm-holes of the child, and take
it quite forth, giving presently to the woman a toast
of fine wheaten bread in a quarter of a pint of tent, to
revive and cherish her spirits. Thus much shall suf-
fice to shew the industrious midwife what is to be
done for the delivery of women in case of extremity.
By what has been already shewed, she will know
what to do in another case that may fall out, remem-
bering still, that for a child to come head foremost,
and the body to follow in a strait line, is the right
posture for the child when it comes to the birth; and
if it presents any other way, it will be the wisdom of
the midwife, if possible to bring it to this posture;
but if that cannot be done without very great danger,
then put it into a posture that it may be brought forth
by the feet. And if the midwife, perceiving in what
posture the child presents, or that the woman floods,
or any other accident happens by which she finds it is
not in her power to deliver her, it will be her wisdom
to send for a man-midwife betimes, rather than put
things to the utmost extremity.

CHAP. VIII.

How the child-bed women ought to be ordered after delivery.

§ 1. *Directions for child-bed women after delivery.*

AFTER the birth and after-birth are brought away, if the woman's body be very weak, keep her not too hot; for extremity of heat weakens nature, and diſſolves the ſtrength: But whether ſhe be weak or ſtrong, let no cold air come near her at firſt; for cold is an enemy to the ſpermatic parts; and if cold gets into the womb, it increaſes the after-pains, cauſes ſwellings in the womb, and hurts the nerves. Therefore if a woman has had very hard labour, 'tis convenient, after delivery, to wrap her in the ſkin of a ſheep, taken off whilſt it is warm, and putting the fleſhy ſide to her reins & belly; or if this cannot to well be had, the ſkin of a hare or rabbit, taken off as ſoon as it is killed, may be applied to the ſame parts; and by ſo doing, the dilation made in the birth will be cloſed up, and the melancholy blood expelled from thoſe parts; and theſe may be continued the ſpace of an hour or two. After which let the woman be ſwathed with a fine linen cloth, about a quarter of a yard in length, chafing her belley before it be ſwathed with the oil of St John's wort; after that, raiſe up the matrix with a linen cloth, many times folded; then, with a little pillow or quilt, cover her flanks; then place the ſwathe ſomewhat above the haunches, winding it indifferently ſtiff, applying at the ſame time a warm cloth to the nipples, and not preſently applying remedies to keep back the milk, by reaſon the body at ſuch a time is out of frame, for there is neither vein nor artery which does not ſtrongly beat; and thoſe remedies that drive back the milk, being of a diſſolving nature, it is improper to apply them to the breaſt during ſuch a diſorder of the body, leſt evil humours ſhould be contracted in the breaſt thereby: And therefore 12 hours

at

ght to be allowed for the circulation and ſettlement of the blood, and that what was caſt upon the lungs by the violent agitation of the body during the time of her labour, may again return to its proper receptacle.

After ſhe has been delivered a while you may make a reſtrictive of the yolks of two eggs, a quarter of a pint of white wine, oil of St. John's wort, oil of roſes, plantain, and roſe-water, of each an ounce; mix them together, fold a linen cloth, and dip therein, warm it before a gentle fire, and apply it to the breaſts, and the pains or thoſe parts will be gently eaſed.

But be ſure let her not ſleep ſoon after her delivery, but let her take ſome broth, caudle, or any other liquid matter that is nouriſhing, about 4 hours after delivery, and then ſhe may be ſafely permitted to ſleep, if ſhe be ſo diſpoſed, as 'tis probable ſhe will be, being tired by the fatigue of her labour. But before this, as ſoon as ſhe is laid in her bed, let her drink a draught of burnt white wine, in which you have a melted dram of ſperma ceti. Let her alſo avoid the light for the firſt 3 days; for her labour weakens her eye-ſight exceedingly, there being a ſympathy between them and the womb. The herb vervain is a moſt excellent herb for her, and you may uſe it any way: For you may boil it in her meats and drinks; it hath no offenſive taſte, but hath many pleaſant virtues. If ſhe happens to be feveriſh, add the leaves or roots of plantain to it; and though ſhe be not feveriſh, yet it may be better, and add ſtrength to the other; but if her courſes come not away as they ought, let the plantain alone, and inſtead thereof put mother of thyme. If the womb be foul, which may be known by the impurity of the blood, and its ſtinking and coming away in clotted lumps, or if you ſuſpect any of the after-birth to be left behind, (which may ſometimes happen, though the midwife be never ſo careful and ſkilled) then make her a drink of feverfew, penny-

royal;

royal, mother of thyme, boiled in white wine and ſweetened with ſugar. Panada, and new-laid eggs, are the beſt meat for her at firſt; of which let her eat often, and but little at a time. And let her uſe cinnamon in all her meats and drinks, for it mightily ſtrengthens the womb: Let her ſtir as little as may be for 6 or 7 days after delivery; and let her talk as little as may be, for that weakens her. If ſhe goes not well to ſtool, give her a clyſter made with the decoction of mallows, and a little brown ſugar. After ſhe hath lain in a week or ſomething more, give her ſuch things as cloſe the womb; to which you may add a little polypodium both leaves and roots bruiſed, which will purge gently: This is as much, in caſe of natural birth, as needs at firſt be done.

§ 2. *In extremity or unnatural labour.*

Beſides what has been ſaid in the foregoing ſect. in caſes of extremity or unnatural labour, theſe rules ought to be obſerved.

In the firſt place, let the woman be ſure to keep a temperate diet; and take care that ſhe does by no means overcharge herſelf after ſuch an exceſſive evacuation, not being ruled by, or giving credit to, unſkilful nurſes, who are apt to admoniſh them to feed heartily, the better to repair the loſs of blood; for the blood is not for the moſt part pure, but ſuch as has been detained in the veſſels or membranes, and it is better voided, for the health of a woman, than kept, unleſs there happens an extraordinary flux of blood: For if her nouriſhment be too much, it may make her liable to a fever, and increaſe the milk to ſuperfluity, which may be of dangerous conſequence. It is therefore requiſite, for the firſt five days eſpecially, that ſhe take moderately panada, broth, poach'd eggs, jelly of chickens and of calves feet, and French barley-broth, each day ſomewhat increaſing the quantity. And if ſhe intend to be nurſe to her child, ſhe may take a little more than ordinary to increaſe the milk by

grees; which must be of no continuance, but drawn off either by the child or otherwise. In that case likewise let her have coriander fennel seed boiled in her barley-broth; and by that means, for the time before mentioned, let her abstain from meat. If no fever trouble her, she may drink now and then a small quantity of white wine or claret, as also syrup of maidenhair, or any other syrup that is of an astringent quality, taking in it a little water well boiled. And after the fear of a fever, or contraction of humours to the breast is over, she may then be nourished more plentifully with the broths of pullets, capons, pidgeons, partridges, mutton, veal, &c. which must not be till after 8 days at least from the time of the delivery; for by that time the womb will have purged itself, unless some intervening accident should hinder. It will then be expedient to give her cold meats, so it be done sparingly, the better to gather strength; and let her, during the time, rest quietly, and free from any disturbance, not sleeping in the day-time, if she can avoid it. If there happens any obstruction in the evacuation of her excrements, the following clyster may be administered: *Take pellitory of the wall, and of both the mallows, of each a handful; fennel and anniseed, of each two ounces; boil them in the decoction of a sheep's head, and take of this three quarters, dissolving in it the common honey and coarse sugar, and of new fresh butter, two ounces; strain it well, and administer it clyster-wise. But if it does not operate to your mind, then you may take an ounce of catholicon.*

These things being carefully observed, there is no question but the lying-in woman will do very well, tho' her labour has been ever so extreme. If any accident should happen not here so fully provided against, they may find those things more fully discoursed in my Experienced Midwife, to which I refer the reader.

CHAP. IX.

Of

Of a mole, or false conception; and of monsters and monstrous birth, with the reason thereof.

§ 1 *Of a mole, or false conception.*

WE have hitherto been treating of the secrets of nature in the generation of man, and of the issue in a true conception: It will be now convenient, before we conclude this discourse, to say something of a mole, or false conception, and of the generation of monsters, both of which I shall do briefly.

As to a mole or false conception, it is called by the Greeks MYAH, from the load or heavy weight thereof; it being nothing else but a mass or great lump of flesh, burdening the womb. And it is designed to be an inarticulate piece of flesh without any form; and therefore differs from monsters, which are both *formata* and *articulata*. And then it is said to be a conception, but a false one, which puts a difference between a true conception and a mole; and the difference holds good 3 ways; First, in the genus, because a mole cannot be said to be an animal. Secondly, it differs in species, because it hath no human figure, and bears not the character of a man. And, thirdly, it differs in the individuum; for it hath no affinity with the parts of that in the whole body, or any particles of the same.

There is variety of judgments among authors about the producing cause of this effect, some affirming that it is produced by the woman's seed going into the womb without the man's; but because we have before proved that women have properly no seed at all, but only an *ovarium*, which is fœcundated by the active principle of the man's seed, this opinion needs no confutation. Others say, it is engendered of the monstrous blood; but should this be granted, it would follow that maids, by having their courses stopped, might be subject to the same, which never yet any were. The true cause of this carnous conception, which we call a mole, proceeds both from the man & woman, from corrupt and barren seed in the man, and from

faults the monstrous blood in the woman, both mixt together in the cavity of the womb; and nature, finding herself weak (yet desirous of maintaining the perpetuity for her species) labours to bring forth a vicious conception, rather than none, & not being able to bring forth a living creature, generates a piece of flesh.

Now that this imperfect conception may be known to be such, is discerned by these signs. The monthly courses are suppressed, the belly is puffed up, and also waxed hard, the breath smells, and the appetite is depraved. But these, you will say, are signs of a breeding woman in a true conception; and therefore these connot distinguish a mole. To this I answer, though thus they agree, yet they are different in several respects: For a mole may be felt to move in the womb before the 3d month, which an infant cannot: nor is this motion of the mole the effects of a sensitive power therein, but only caused by the faculty of the womb, and of the seminal spirit diffused thro' the substance of a mole; but tho' it has no animal, yet it has a vegetable life. And then the belly is suddenly swelled where there is a mole; but in a true conception the belly is first contracted, and then riseth gradually. Another difference is, the belly being pressed with the hand, the mole gives way, and the hand being taken away it returns to the place again; but a child in the womb, tho' pressed with the hand, moves not presently, and being removed, returns not at all, or at first very slowly: But (to name no more) another very material difference is, that a child continues not in the womb above eleven months at most; but a mole sometimes continues four or five years, sometimes more and sometimes less, according to its being fastened to the matrix; for sometimes it has so fallen out, that the mole falls away in four months: And if it remains until the 11th month, the legs are feeble, & the whole body appears in a wasting condition; or the belly swells bigger and bigger, which is the fea-

ture

ſon that ſome who are thus afflicted thin[k] dropſical, though it be no ſuch thing; which a wo[man] man may eaſily know, if ſhe will but conſider, tha[t] in a dropſy the legs will ſwell and grow big; but i[n] the caſe of a mole they conſume and wither. Thi[s] diſtemper is an enemy to true conception, and of dan[ger] gerous conſequence; for a woman that breeds a mol[e] is every way more inconvenienced than a woman tha[t] is with child, and all the while ſhe keeps it ſhe live[s] in danger of her life.

The cure of this diſtemper conſiſts chiefly in expel-ling it as ſoon as may be; for the longer it is kept, the worſe it is, and this many times cannot be affect-ed without manual operation; but that being the laſt remedy, till other means ought to be firſt uſed. A-mongſt which, phlebotomy ought not to be omitted; for ſeeing letting of blood cauſeth abortion, by reaſon it takes away that nouriſhment that ſhould ſuſtain the life of the child; why may not this vicious conceptio-on be by the ſame means deprived of the vegetative ſab by which it lives? To which end open the liver-vein, and then the *ſaphena* in both feet, faſten the cup-ping-glaſſes to the loins and ſides of the belly, which done, let the urinary part be firſt mollified, and the expulſive faculty be provoked to expel the burden. And, to looſen the ligatures of the mole. *Take mal-lows with roots, three handfuls; pelitory, chamomile, violet leaves. melilot, roots of fennel, parſley, mercury, of each two handfuls, fenugreek and linſeed, of each one pound; boil them in water, and make a bath thereof, and let her ſit therein up to her navel.* And at her go-ing out of the path, let her reins and privities be anoin-ted with this unguent: *Take ammoniati, ladani, freſh butter. of each an ounce; and with oil of linſeed make an ointment.* Or, inſtead of this, may be uſed, *Ungu-entum agrippæ*, or *dialthæ*. Alſo, *Take aq.. hyſopi compoſit. Roots of althæa and mercury, of each five ounces; boil all theſe with water and honey, and make a*

plaiſm

fault three and the ligaments of the mole being thus loosened, let the expulsive faculty be stirred up to expel the mole; for the effecting of which all those medicaments are very proper, and which bring down the courses. Therefore *Take savine, madder, valerian, horehound, sage, hyssop, betoney, pennyroyal, calamine, hypericon, and with water make a decoction, and give three ounces of it, with an ounce and a half of syrup of feverfew.* But if these remedies prove not available, then must the mole be drawn away by manual operation, in the manner following: Let the operator (having placed the woman in a proper posture, as has been directed in cases of unnatural labour) slide his hand into the womb, and with it draw forth the mole; but if he be grown so big that it cannot be drawn away whole (which is very rare, because it is of a soft tender body, and much more pliable than a child) let the operator bring it away by parts, by using a crotchet or knife, if it cannot be done otherwise. And if the operator finds it be joined and fastened to the womb, he must gently separate it with his fingers ends his nails being parted, purting them by little & little between the mole and the womb, beginning on the side where it does stick fast, and so pursue it till it be quite loosened, taking great care if it grows too fast, not to rend or hurt the proper substance of the womb, proceeding as in the case of an after-burden, that stays behind in the womb when the string is broken off; but a mole has never any string fastened to it, nor any burden from whence it should receive any nourishment, but does of itself immediately draw it from the vessels of the womb. And thus much shall suffice to be said concerning a mole; of which I have shewed the cause, the signs, and the cure.

§ 2. *Of monsters and monstrous births.*

Monsters are properly depraved conceptions; and are deemed by the ancients to be excursions of nature, and are always vicious, either by figure, situation, magnitude, or number.

They are vicious in figure, when a man [illegible] character of a beaſt; they are vicious in magnitude, when the parts are not equal, or that one part is bigger than the other: And this is a thing very common, by reaſon of ſome excreſcence. They are vicious in ſituation many ways; as if the ears were on the face, or the eyes on the breaſts, or on the legs, as were ſeen in a monſter born at Ravenna in Italy, in the year 1570 And, laſtly, they are vicious in number, when a man hath two heads, four hands, and two bodies joined, which was the caſe of the monſter born at Zarzard, in the year 1550

As to the cauſe of their generation, it is either divine or natural. The divine cauſe proceeds from the permiſſive will of the great Author of our being, ſuffering parents to bring forth ſuch deformed monſters, as puniſhment for their filthy and corrupt affection, which is too looſe unto wickedneſs, like brute beaſts that have no underſtanding: For which reaſon the ancient Romans enacted, That thoſe who are deformed ſhall not be put into religious houſes. And St Jerome, in his time, grieved to ſee the deformed and lame offered up to God in religious houſes. And Kecherman, by way of inference, excluded all that were miſhapen, becauſe outward deformity of body is often a ſign of the pollution of the heart, as a curſe laid upon the child for the incontinency of the parents. Yet there are many born depraved which ought not to be aſcribed to the infirmity of the parents. Let us therefore ſearch out the natural cauſe of their generation, which, according to the ancient who have dived into the ſecrets of nature, is either in the matter or agent, in the ſeed or in the womb. The matter may be in fault two ways, by defect or by exceſs By defect when the child hath but one arm or leg, &c. By exceſs when it has three hands or two heads. Some monſters are alſo begotten by women's beſtial and unnatural coition, &c. The agent or womb may be in fault

fault three ways: Firſt, in the forming faculty, which may be too ſtrong or too weak; by which a depraved figure is ſometimes produced. Secondly, the inſtrument or place of conception, the evil conformation, or evil diſpoſition whereof will cauſe a monſterous birth. And, thirdly, the imaginative power, at the time of conception, which is of ſuch force, that it ſtamps a character of the thing imagined upon the child; ſo that the children of any other by the parent's imaginative power, may be formed in the reſemblance to that of the huſband, tho' begotten by any other man And thro' this power of imaginative faculty it was that a woman, at the time of conception, beholding the picture of a blackamoor, conceived and brought forth a child reſembling an Ethiopian. And that this power of the imagination was well enough known to the antients, is evident by the example of Jacob, the father of the 12 tribes of Iſrael, who having agreed with his father in law to have all the ſpotted ſheep for the keeping of his flock to increaſe his wages, took hazel rods, peeling them with white ſtreaks in 'em, and laid 'em before the ſheep when they came to drink, and they, coupling there together whilſt they beheld the rods, conceived and brought forth ſpotted young. Nor does the imagination work in the child at the time of conception only, but afterwards alſo; as was ſeen in the example of a worthy gentlewoman, who, being big with child, and paſſing by a butcher killing of meat, a drop of blood ſpurted on her face; whereupon ſhe preſently ſaid that the child would have ſome blemiſh on his face, which proved true, for at the birth it was found marked with a red ſpot.

But beſides the way already mentioned, monſters are ſometimes produced by others means, to wit, by the undue coition of a man and his wife, when her monthly flowing are upon her; which, being a thing againſt nature, no wonder that it ſhould produce an

unnatural

unnatural iſſue. If therefore a man's deſire be never ſo great for coition (as ſometimes it is after long abſence) yet if a woman knows that the cuſtom of women is upon her, ſhe ought not to admit of any embraces, which at that time are both unclean and unnatural. The iſſue of theſe unclean embraces proving often monſtrous, as a juſt puniſhment for ſuch turpitudinous action. Or if they ſhould not always produce monſtrous births, yet are the children thus begotten, for the moſt part, dull, heavy, and ſluggiſh, and defective in the underſtanding, wanting the vivacity and livelineſs which thoſe children, who are begotten when women are free from their courſes, are endued withal.

There has been ſomething to do among authors, to know whether thoſe who are born monſters have reaſonable ſouls, ſome affirming and others denying it; the reſult of both ſides at laſt coming to this: That thoſe who, according to the order of nature, are deſcended from our firſt parents by the coition of a man and woman, tho' their outward ſhape be deformed, and monſtrous, have notwithſtanding reaſonable ſouls; but thoſe monſters that are not begotten by man, but are the product of a woman's unnatural luſt, and copulating with other creatures, ſhall periſh as the brute beaſt by whom they were begotten, not having a reaſonable ſoul. The ſame being alſo true of imperfect and abortive births.

There are ſome of opinion, that monſters may be engendered by ſome infernal ſpirits, but notwithſtanding Ægicius Facious pretended to believe it with reſpect to a deformed monſter born at Cracovia; and Hieronymus Cardamus writeth of a maid that was got with child by the devil, being a wicked ſpirit, and not capable of having human ſeed, how it is poſſible he ſhould beget a human creature? If they ſay, That the devil may aſſume to himſelf a dead body, and enliven the faculties of it, and thereby make it able to generate;

Nate; I answer, that tho' we suppose this could [illegible]ne, which I believe not, yet that body must bear the image of the devil: And it borders upon blasphemy, to think the all wise and good Being would so far give way to the worst of spirits, as to suffer him to raise up his diabolical offspring: For in the school of nature we are taught the contrary, *viz.* That like begets like; whence it follows that a man cannot be born of a devil. Yet it cannot be denied bnt that devils transforming themselves into human shapes, may abuse both men and women, and with wicked people use copulation. But that any such unnatural conjunction can bring forth a human creature, is contrary to both nature and religion.

Of monstrous births some instances I'll shew,
Which, tho' they frightful seem unto the view,
Yet they by their misshapen forms may preach,
Aud unto all may this sound doctrine teach,
That those who all their members do enjoy,
And no affrighting monstrous forms annoy,
May to their great Creator's laud declare;
He, not themselves, has made them what they are;
And therefore unto him belongs the praise,
Whose works are wonderful, and all his ways
Will just and righteous in the end appear,
Whate'er short-sighted mortals censure here.

The first I shall present is a most strange, hideous and frightful monster indeed, representing an hairy child. It was all covered over with hair like a beast. That which rendered it more frightful was, that his navel was in the place where his nose should stand, and his nose was where his mouth should have been, and this was born in France, in the year 1752, at a town called Arles in Providence, and lived but a few days, affrighting all who beheld it. It was looked upon as a forerunner of those desolations which soon after happened

happened in that kingdom, wherein men towards each other were more like beast than human creatures.

When children they are born with hairy coats,
Heav'n's wrath unto a kingdom it denotes.

Next

Near Elfeiling in Germany, in 1729, a boy was born with one head and one body, but having 4 ears, 4 arms, 4 thighs, 4 legs, and 4 feet. This birth the learned, who beheld it, judged to proceed from the redundance of the feed: But there not being enough for twins, nature formed what she could, and so made the most of it. This child lived some years, and tho' he had four feet he knew not how to go; by which we may see the wisdow of nature, or rather the God of nature, in the formation of the body of man.

Heav'n

Heav'n in our firſt formation did provide
Two arms and legs, but what we have beſide
Renders us monſtrous and miſhapen too,
Nor have we any work for them to do.
Two arms, two legs, are all that we can uſe,
And to have more there's no wiſe man will chuſe.

In the time of Henry III there was a woman deliver-ed of a child, having 2 heads and 4 arms, and the reſt was a twin unto the navel; and then beneath all

the reſt was ſingle, as it appears in the figure; the head were ſo placed that they looked contrary ways, and each had two diſtinct arms and hands; they would both laugh, both ſpeak, and both cry, eat and be hungry together. Sometimes the one would ſpeak and the

would keep silence, and sometimes both ther. It was of the female sex, and tho' it had two mouths, and did eat with both, yet there was but one fundament, to disburden nature. It lived several years, but one outlived the other 3 years, carrying the dead one (for there was no parting them) till the other fainted with the burden, and more with the stink of the dead carcase.

In Flanders, between Antwerp and Mechlin, in a villlage called Uthaton, a child was born which had two heads and four arms, seeming like two girls joined to

gether, having two of their arms lifted up between and above their heads; the thighs being placed as it were across one another, according to its figure. How long they lived I had no account of.

Nature

Nature to us ſometimes does monſters ſhew,
That we by them may our own merits know,
And thereby ſhe's deformity may ſee,
Than which ther's nothing can more monſtrous be.

The End of the Second Part.

Ariſtotle's

ſtotle's Maſter Piece.

PART III.

Diſplaying the ſecrets of nature relating to* Phyſiognomy, *either in man or woman, not only by inſpection into their faces and hands, but by obſervation on all other parts of the body.

WHEN firſt I began this Treatiſe, I intended to have gone no farther with *Ariſtotle's Maſter Piece*, than what related to the *Generation of men*; but ſince recollecting how uſeful and withal how farce this *Treatiſe of Phyſiognomy and Palmiſtry* was, I thought it would be worthy my while to communicate it to the public, for the benefit of thoſe who are curious inquirers into the ſecrets of nature; and this I have the rather done, as that which will afford both much pleaſure and more profit, and thereforeit cannot fail to pleaſe; for, according to the poet,

He only 't is that hits the white,
Who mixes pleaſure with delight.

CHAP. I.

§ 1. *Of Phyſiognomy, ſhewing what it is, and from whence derived.*

PHyſiognomy is an ingenious ſcience, or knowledge of nature, by which the inclination and diſpoſition of every creature are underſtood: And becauſe ſome of the members are uncompounded, and are of themſelves, as the tongue, the heart, &c.

And

And some are of a mixed nature, as the ey
and others. We therefore say that ther
signs which agree and live together, which m
wise man how to make his judgment before he
too rash to deliver it to the world.

Nor is it to be esteemed a foolish or idle art, seein
it is derived from the superior bodies; for there is n
part of the face of man, but what is under the pecu-
liar *influence* or *government* not only of the *seven planets*,
but also of the *twelve signs of the Zodiac*; and the dis-
position, vices, virtues, and fatality either of a man
or a woman are plainly foretold, if the person pretend-
ing to the knowledge thereof be an artist: Which
that my reader may hereby attain to, I shall set these
things in a clearer light.

§ 2. *Of a government of the face by the signs and planets; shewing under which of them each part of it is governed.*

That this government of the face and the several parts of it by the signs and planets, may be the more obvious to the reader, I have here inserted the following figure. By this the reader may see, at the first glance, that the forehead is governed by Mars; the right eye is under the dominion of Sol; the left eye is ruled by the Moon, or Luna; the right ear is the care of Jupiter; the left of Saturn; the rule of the nose is claimed by Venus; which, by the way, is one reason that in all unlawful venereal encounters the nose is so subject to bear the scars which are gotten in those wars; and the nimble Mercury, the significator of eloquence, claims the dominion of the mouth, and that very justly.

Thus

Thus have the ſeven Planets divided the face among them; yet not with ſo abſolute a law, but that 12 Signs of the Zodiac do alſo come in for a part: And therefore the ſign Cancer preſides in the uppermoſt part of the forehead, and Leo attends upon the right eyebrow, as Sagittary does upon the right eye, and Libra upon the right ear: Upon the left eye and eyebrow you will find Aquarius and Gemini, and Aries taking care of the left ear. Taurus rules in the middle of the forehead, and Capricorn the chin: Scorpio takes upon him the protection of the noſe, Virgo claims the precedence of the right cheek, and Piſces of the left. And thus the face of man is cantoned out amongſt the Signs and Planets; which, being carefully

carefully attended to, will sufficiently inform how to pass a judgment. For, according to the Sign or Planet ruling, so also is the judgment to be made of the part ruled; which all those that have understanding in these things know easily how to apply.

§ 3. *Of the difference to be made in the judgment of physiognomy between man and woman.*

In the judgment that is to be made from Physiognomy, there is a great difference between a man and a woman, the reason is, because in respect of the whole composition, men do more fully comprehend it than women do, as may evidently appear by the manner and method we shall give in the following section. Wherefore the judgments which we shall pass in every chapter, do properly concern a man, as comprehending the whole species, and but improperly the woman, as being but a part thereof, and derived from the man: And therefore whoever is called to give judgment on such and such a face, ought to be wary about all the lines and marks that belong to it; respect being also had to the sex. For when we behold a man whose face is likeunto a woman's, and we pass a judgment upon it, having diligently observed it; and not on the face only, but on other parts of the body, as his hands &c. In like manner we also behold the face of a woman, who, in respect of her flesh and blood, is like unto a man, and in the disposure also of the greater parts of her body. But does Physiognomy give the same judgment of her, as it does of a man that is like unto her? By no means, but far otherwise, in regard that the conception of the woman is much different from that of man, even in those respects which are said to be common. Now in those common respects two parts are attributed to a man, and a third part to a woman.

Wherefore it being our intention to give you an exact account, according to the rules of Physiognomy, of all and every part of the members of the body, we will

begin with the head, as it hath relation only to n and woman, and not to any other creature, that work may be more obvious to every reader.

CHAP. II.

Of the judgment of Phyſiognomy, drawn from all parts of the head and face.

§ 1. *Of the hair of the head either in man or woman.*

HAIR that hangs down without curling, if it be of a fair complexion, thin, and ſoft withal, ſignifies a man to be naturally faint-hearted and of a weak body, but of a quiet and harmleſs diſpoſition. Hair that is big and thick, and ſhort withal, denotes a man to be of a ſtrong conſtitution, ſecure, bold, deceitful, and for the moſt part unquiet and vain, luſting after beauty, and more fooliſh than wiſe, tho' fortune may favour him. He whoſe hair is partly curled and partly hanging down, is commonly a wiſe man or a very fool, or elſe as very a knave as he is a fool. He whoſe hair groweth thick on his temples and his brow, one may at firſt ſight certainly conclude that ſuch a man is by nature ſimple, vain, luxurious, luſtful, credulous, clowniſh in his ſpeech and converſation, and dull in his apprehenſion. He whoſe hair not only curls very much, but bruſheth out, and ſtands on end, if the hair be white, or of a yellowiſh colour, he is by nature proud and bold, dull of apprehenſion, ſoon angry, a lover of venery, and given to lying, malicious, and ready to do any miſchief. He whoſe hair riſes in the corners of his temples, and is groſs and rough withal, is a man highly conceited of himſelf, inclined to malice, but cunningly conceals it, is very courtly, and a lover of new faſhions. He who hath much hair, that is to ſay, whoſe hair is very thick all over his head, is naturally vain, and very luxurious, of a

good

good digestion, easy of belief, and slow in perfo mance, of a weak memory, and for the most part u fortunate. He whose hair is of a reddish complexi if for the most part, if not always, proud, deceitful, detracting, venerous, and full of envy. He whose hair is extraordinary fair, is for the most part a man fit for all praise-worthy enterprizes, a lover of honours, and much more inclined to do good than evil; laborious, and careful to perform whatever is admitted to his care, secret in carrying-on of any business, and fortunate. Hair of a yellowish colour shews a man to be good conditioned, and willing to do any thing, fearful, shamefaced, and weak of body, but strong in the abilities of the mind, and more apt to remember than revenge an injury. He whose hair is of a brownish colour, and curleth not too much nor too little, is a well-disposed man, inclined to that which is good, a lover of peace, cleanliness, and good manners. He whose hair turns grey or hoary in the time of his youth, is generally given to women, vain, false, unstable, and talkative.——*Note*, That whatsoever signification the hair has in men, it has the same in women also.

Thus does wise nature make our ev'ry hair
Shew all the passions that within us are;
If to the bottle we are most inclin'd,
Or if we fancy most the female kind;
If unto virtue's paths our minds we bend,
Or if to vicious ways our footsteps tend:
A skilful artist can unfold the same,
And from our hair a certain judgment frame;
But since our perriwigs are come in fashion,
No room is left for such an observation.

§ 2. *Of judgment by Physiognomy, drawn from the forehead.*

The forehead that riseth in a round, signifies a man liberally merry, of a good understanding, and generally inclined to virtue.

He

§ 5. oſe forehead is fleſhy, and the bone of the ing out, & without wrinkles, is a man much o ſuits of law, contentious, vain, deceitful, ted to follow ill courſes. He whoſe fore- ery low and little, is of a good underſtand- ing, magnanimous, but extremely bold and confident, and a great pretender to love and honour. He whoſe forehead ſeems ſharp, and pointed up in the corners of his temple, ſo that the bone ſeems to jut forth a little, is a man naturally weak and fickle, and weak in his intellectuals. He whoſe brow upon the tem- ple is full of fleſh, is a man of a great ſpirit, proud, wrathful, and of a groſs underſtanding He whoſe brow is full of wrinkles, and hath as it were a ſeam coming down the middle of the forehead, ſo that a man may think he hath two foreheads, is one that is of a great ſpirit, a great wit, void of deceit, and yet of a hard fortune. He who has a full large forehead, and a little round withal, deſtitute of hair, or at leaſt that has little on it, is bold, malicious, high-ſpirited, full of choler, and apt to tranſgreſs beyond all bounds, and yet of a good wit, and very apprehenſive. He whoſe forehead is long and high and jutting forth, and whoſe face is figured almoſt ſharp and peaked to- wards the chin. is one reaſonably honeſt, but weak and ſimple, and of a hard fortune.

Great- the per-

Who views men well may on their vices hit,
For ſome men's crimes are on their foreheads writ;
But the reſolved man outbraves his fate,
And will be good, altho' unfortunate

§ 3. *Of what judgment may be given by phyſiognomy from the eye-brows of man or woman.*

Thoſe eye-brows that are much arched, whether in man or woman, and which, by a frequent motion, elevate themſelves, ſhew the perſon to be proud, high-ſpirited, vain-glorious, bold and threatening, a

lover of beauty, and indifferently inclined to perfo
good or evil. He whoſe eye-lid bends dow part u
when he ſpeaks to another man, or when h plexi
upon him, and who has a kind of ſkulking [illegible]
by nature a penurious wretch, cloſe in all his actions,
of a very few words, but full of malace in his heart.
He whoſe eye-brows are thick and have but little
hair upon them, is weak in his intellectuals, and too
credulous, very ſincere, ſociable, and deſirous of good
company. He whoſe eyebrows are folded, and the
hair thick, and bending downwards, is one that is
clownish and unlearned, heavy, ſuſpicious, miſerable,
envious, and one that will cheat and cozen you if he
can, and is only to be kept honeſt by good looking to.
He whoſe eye-brow hath but a ſhort hair and of a
whitiſh colour, is fearful, and very eaſy of belief, and
apt to undertake any thing. Thoſe on the other ſide
whoſe eye-brows are black, and the hair of them but
thin, will do nothing without great conſideration, and
are bold and confident of the performance of what
they undertake; neither are they apt to believe any
thing without reaſon for ſo doing.

Thus by the eye-brows women's minds we know,
Whether they're white or black, or quick or ſlow:
And whether they'll be cruel or be kind,
By looking in their eye-brows we may find.

§ 4 *How to judge from the ſpace between the eye-brows.*

If the ſpace between the eye-brows be of more than ordinary diſtance, it ſhews the perſon to be hard-hearted, envious, cloſe, and cunning; apprehenſive, greedy of novelties, of a vain fortune, addicted to cruelty more than love. But thoſe men whoſe eye-brows are at a leſſer diſtance from each other, are for the moſt part of a dull underſtanding, yet ſubtle enough in their dealings, and of an uncommon boldneſs, which is often attended with great felicity; but that which is moſt commendable in them is, that they are moſt ſure and conſtant in their friendſhips.

§ 5 *Judgment*

§ 5. *Judgment to be made from the eyes of either man or woman.*

Great and full eyes, either in man or woman, shew the person to be for the most part slothful, bold, envious, a bad concealer of secrets, miserable, vain, given to lying, and yet of a bad memory, slow in invention, weak in his intellectuals, and yet very much conceited of that little knack of wisdom he thinks himself master of. He whose eyes are hollow in his head, and therefore discerns excellently well at a great distance, is one that is suspicious, malicious, furious, perverse in his conversation, of an extraordinary memory, bold, cruel, and false both in words and deeds, threatening, vicious, luxurious, proud, envious, and treacherous: But he whose eyes are as it were starting out of his head, is a simple foolish person, shameless, very servile, and easy to be persuaded either to vice or virtue. He who looks studiously and acutely with his eyes and eye lids downwards, it denotes he is of a malicious nature, very treacherous, false, unfaithful, envious, miserable, impious towards God, and dishonest towards men. He whose eyes are small, and conveniently round, is bashful and weak, very credulous, liberal to others, and open in his conversation. He whose eyes look asquint, is thereby denoted to be a deceitful person, unjust, envious, furious, a great liar, and, as the effect of all this, miserable. He who hath a wandering eye, and which is rolling up and down, is for the most part a vain, simple, deceitful man, lustful, treacherous, or high-minded, and admirer of the fair sex, and one easy to be persuaded to virtue or vice. He or she whose eyes are twinkling, and which move forward or backward, shew the person to be luxurious, unfaithful, and treacherous, presumptuous, and hard to believe any thing that is spoken. If a person has any greenness mingled in the white of his eyes, such is commonly silly, and often very false, vain and deceitful, unkind to his friends, a great con-

cealer

cealer of his own ſecrets, and very cholerie. Thoſe whoſe eyes are every way rolling up and down, or they who ſeldom move their eyes, and when they do, do as it were draw their eyes inwardly, and accurately faſten them upon ſome object, ſuch are by their inclinations very malicious, vain-glorious, ſlothful, unfaithful, envious, falſe, and contentious. They whoſe eyes are addicted to be blood-ſhot, are naturally cholerick, proud, diſdainful, cruel, without ſhame, perfidious, and much inclined to ſuperſtition. They who have eyes like thoſe of oxen, are perſons of good nutriment, but of a weak memory, are dull of underſtanding, and ſilly in their converſations. But they whoſe eyes are neither too little nor too big, and incline to a black, do ſignify a man mild, peaceable, honeſt, witty, and of a good underſtanding; and one that, when need requires, will be ſerviceable to his friend.

Thus from the eyes we ſev'ral things may ſee,
By nature's art of Phyſiognomy:
That no man ſcarce can make a look aſtray,
But we thereby ſome ſecret ſymptoms may
Diſcern of their intention, and foreſee
Unto which paths their ſteps directed be;
And this may teach us goodneſs more to prize,
For where one's good, there's twenty otherwiſe.

§ 6 *Of judgments drawn from the noſe.*

Along and thin noſe denotes a man bold, curious, angry, vain, eaſy to be perſuaded either to good or evil, weak and credulous. A long noſe and extended, the tip of it bending downwards, ſhews the perſon to be wiſe, diſcreet, ſecret, and officious, honeſt and faithful, and one who will not be over-reached in bargaining. A bottle noſe is what denotes a man to be impetuous in the obtaining his deſires, alſo vain, falſe, luxurious, weak, and an uncertain man, apt to believe, and eaſy to be perſuaded. A noſe broad in the middle,

dle, and leſs towards the end, denotes a vain and talkative perſon, a liar, and one of hard fortune. He who hath a long and great noſe, is an admirer of the fair ſex, and well accompliſhed for the wars of Venus, being ignorant of the knowledge of any thing that's good: extremely addicted to vice; aſſiduous in the obtaining what he deſires, and very ſecret in the proſecution of it; and tho' very ignorant would fain be thought very knowing. A noſe very ſharp on the tip of it, and neither too long nor too ſhort, too thick nor too thin, denotes the perſon, if a man, to be of a fearful diſpoſition, always pining and peeviſh; and, if a woman, a ſcold, contentious, wedded to her own humours, of a moroſe and dogged carriage, and, if married, a plague to her huſband. A noſe very round at the end of it, and having but little noſtrils, ſhews the perſon to be munificent and liberal, true to his truſt, but withal very proud, credulous, and vain. A noſe very long, and thin at the end of it, and ſomething round without, ſignifies one bold in his diſcourſe honeſt in his dealings, patient in receiving, and ſlow in offering injuries, but yet privately malicious. He whoſe noſe is naturally more red than any other part of his face, is thereby denoted to be covetous, impious luxurious, and an enemy to goodneſs. A noſe that turns up again, and is long and full on the tip of it, ſheweth a perſon that has it to be bold, proud, covetous, envious, luxurious, a liar, and deceiver, vain-glorious, unfortunate, and contentious. He whoſe noſe riſeth high in the middle, is prudent and politic, and of great courage, honourable in his actions, and true to his word. A noſe big at the end, ſhews a perſon to be of a peaceful diſpoſition, induſtrious, and faithful, and of a good underſtanding. A very wide noſe, with wide noſtrils, denote a man dull of apprehenſion, and inclined more to ſimplicity than wiſdom, and withal contentious, vain-glorious, and a liar.

Thus from the noſe our phyſiognomiſt
Can ſmell men's inclinations, if he liſt;
And from its colour and its various make,
Of vice and virtue can a ſurvey take.

§ 7. *Judgment to be made from the noſtrils.*

When the noſtrils are cloſe and thin, they denote a man to have but little teſticles, and to be very deſirous of the enjoyment of women, but modeſt in his converſation. But he whoſe noſtrils are great and wide, is uſually well hung and luſtful; but withal of an obvious, bold, and treacherous diſpoſition; and tho' dull of underſtanding, yet confident enough.

Thus thoſe who chiefly mind the brutal part,
May learn to chuſe a huſband by this art.

§ 8. *Of judgments to be made from the mouth.*

A great and wide mouth ſhews a man to be bold, warlike, ſhameleſs, and ſtout, a great liar, & as great a talker and carrier of news, and alſo a great eater, but as to his intellectuals, he is very dull, being for the moſt part very ſimple. A little mouth ſhews the perſon to be of a quiet and pacific temper, ſomewhat fearful, but faithful, ſecret, modeſt, bountiful, and but a little eater. He whoſe mouth ſmells of a bad breath, is one of a corrupted liver or lungs, is ſometimes vain, wanton, deceitful, or indifferent intellects, envious, covetous, and a promiſe-breaker. He that has a ſweet breath is the contrary.

Thus from the mouth itſelf we likewiſe ſee
What ſigns of good and bad may gather'd be:
For let the wind blow eaſt, weſt, north, or ſouth,
Both good and bad proceed out of the mouth.

§ 9. *Judgments drawn from the lips of a man or woman.*

The

The lips, when they are very big and blubbering, ſhew a perſon to be credulous, fooliſh, dull, and ſtupid, and apt to be incited to any thing. Lips of a different ſize, denotes a perſon to be diſcreet, ſecret in all things, judicious, and of a good wit, but ſomewhat haſty. To have lips well coloured, and more thin than thick, ſhews a perſon to be good-conditioned and well-humoured in all things, and more eaſy perſuaded to good than evil. To have one lip bigger than another, ſhews variety of fortunes, and denotes the party to be of a dull ſluggiſh temper, and but of a very indifferent underſtanding, as being much addicted to folly.

The lips they ſo much doat on for a kiſs,
Oft till fond lovers when they do amiſs.

§ 10. *Judgments drawn from the teeth.*

When the teeth are ſmall, and but weak in performing their office, and eſpecially if they are ſhort and few, though they ſhew the party to be of a weak conſtitution, yet they denote him to be of an extraordinary underſtanding and not only ſo, but alſo of a meek diſpoſition, honeſt, faithful, and ſecret in whatſoever he is intruſted with. To have ſome teeth longer and ſhorter than others, denotes perſon to be of a good apprehenſion, but bold, diſdainful, envious, and proud. To have the teeth very long in chewing, and thin withal, denotes the perſon to be envious, gluttonous, bold, ſhameleſs, unfaithful, and ſuſpicious. When the teeth look very brown or yellowiſh, whether they be long or ſhort, it ſhews the perſon to be of a ſuſpicious temper, envious, deceitful, turbulent. To have teeth ſtrong and cloſe together, ſhews the party to be of a long life, a deſirer of novelties, and things that are fair and beautiful, but of a high ſpirit, and one that will have his humour in all things; he loves to hear news, and afterwards to repeat it; and is apt to entertain

entertain any thing into his belief. To have teeth thin and weak, ſhews a weak feeble man, and one of ſhort life, and of a weak apprehenſion; but chaſte, ſhame-faced, tractable, and honeſt.

Thus from the teeth the learned can pretend.
Whether man's ſteps to vice or virtue bend.

§ 11. *Judgments from the tongue.*

A tongue too ſwift in ſpeech ſhews a man to be downright fooliſh, or at beſt but a very vain wit. A ſtammering tongue, or one that ſtumbles in the mouth, ſignifies a man of a weak underſtanding, and of a wavering mind, quickly in a rage, and ſoon pacified. A very thick and rough tongue denotes a man to be apprehenſive, ſubtle, and full of compliments, yet vain and deceitful, treacherous and prone to impiety. A thin tongue ſhews a man of wiſdom and ſound judgment, very ingenious, and of an affable diſpoſition, yet ſometimes timorous, and too credulous.

No wonder 'tis that frommen's ſpeech we ſee
Whether they wiſe or whether fooliſh be:
But from a ſilent tongue our authors tell
The ſecret paſſions that within us dwell.

§ 12. *Judgments to be drawn from the voice of men and women.*

A great and full voice in either ſex ſhews them to be of a great ſpirit, confident, proud, and wilful. A faint and weak voice, attended with but little breath, ſhews a perſon to be of a good underſtanding, a nimble fancy, a little eater, but weak of body, and of a timorous diſpoſition. A loud and ſhrill voice which ſounds clearly, denotes a perſon provident, ſagacious, true, and ingenious, but withal capricious, vain-glorious, and too credulous. A ſtrong voice, when a man

man ſings, denotes him to be of a ſtrong conſtitution, and a good underſtanding, neither too penurious nor too prodigal, alſo ingenious, and an admirer of the fair ſex. A weak and trembling voice ſhews the owner of it to be envious, ſuſpicious, ſlow in buſineſs, feeble, and fearful. A loud, ſhrill, and unpleaſant voice, ſignifies one bold and valiant, but quarrelſome and injurious, and altogether wedded to his own humours, and governed by his own counſels. A rough and hoarſe voice, whether in ſpeaking or ſinging, denotes one to be a dull and heavy perſon, of much guts, and little brains. A full, and yet mild voice, and pleaſing to the hearer, ſhews a perſon to be of a quiet and pleaſant diſpoſition (which is a great virtue, and rare to be found in a woman) and alſo very thrifty and ſecret, not prone to anger, but of a yielding temper. A voice begging low (or in the baſe) and ending high in the treble: denotes a perſon to be violent, angry, bold, ſecure.

Thus by our voice 'tis to an artiſt known,
Unto what virtue or what vice we're prone;
And he that will of a good wife make choice,
May chuſe her by obſerving of her voice.

§ 13. *Judgment drawn from the chin.*

A thick and full chin, abounding with too much fleſh, ſhews a man inclined to peace, honeſt and true to his truſt, but ſlow in invention, and eaſy to be drawn either to good or evil. A peaked chin, and reaſonably full of fleſh, ſhews a perſon to be of a good underſtanding, a high ſpirit, and laudable converſation. A double chin ſhews a peaceable diſpoſition, but dull of apprehenſion, vain, credulous, a great ſupplantor, and ſecret in all his actions. A crooked chin, bending upwards, and peaked for want of fleſh, is, by the rule of phyſiognomy according to nature, a very bad man; being

being proud, impudent, envious, threatning, deceitful, prone to anger and treachery, and a great thief.

Thus from the forehead to the chin we've shewn
How mankind's inclinations may be known;
From whence the observing reader needs must find
We're more to evil than to good inclin'd

§ 14. *Judgments to be made from the beard.*

Young men have usually hair begin to grow upon their chin at 15 years of age, and sometimes sooner. Those hairs proceed from the superfluity of the heat; the fumes whereof ascend to their chin and cheeks, like smoke to the funnel of a chimney; and because it cannot find an open passage by which it may ascend higher, it vents itself forth in the hair, which is called the beard. There are very few or almost no women at all that have hair on their cheeks; and the reason is, those humours which cause hair to grow on the cheeks of a man, are by women evacuated in their monthly courses, which they have more or less, according to the heat or coldness of the constitution, and the age and motion of the moon, of which we have spoken at large in the first part of this book. Yet sometimes women of a hot constitution have hair to be seen on their cheeks, but more commonly on their lips, or near unto their mouths, where the heat most aboundeth. And where this happens, such women are much addicted to the company of man, and of a strong and manly constitution. A woman who hath bus a little hair on her cheeks, or about her mouth and lips, is of a good complexion, weak constitution, shame-faced, mild and obedient; whereas a woman of a more hot complexion is quite otherwise. But if a man has a beard well composed, and thick of hair, signifies a man of a good nature, honest, loving, sociable, and full of humanity: On the contrary, he that

at hath but little beard, is for the moſt part naturally proud, pining, peeviſh, and unſociable. They who have no beards, have always ſhril and ſtrange kind of ſqueaking voices, and are of a weak conſtitution, which is apparent in the caſe of eunuchs, who, after they are deprived of their virility, are transformed from the nature of men into the condition of women.

Of men and women's beards I might ſay more,
But prudence bids me this diſcourſe give o'er.

¶ 15. *Judgment from the ears.*

Great and thick ears are a certain ſign of a fooliſh perſon, of a bad memory, and worſe underſtanding. But ſmall and thin ears ſhew a perſon to be of a good wit and underſtanding, grave, ſecret, thrifty, modeſt, reſolute, of a good memory, and one willing to ſerve his friend. He whoſe ears are longer and broader than ordinary, is thereby ſignified to be a bold man, uncivil, vain, fooliſh, ſerviceable to another more than himſelf, and a man of ſmall induſtry, but of great ſtomach.

Who his juſt praiſe unwillingly doth hear,
Shews a good life, as well as a good ear.

¶ 16. *Judgments drawn from the face either of man or woman.*

A face apt to ſweat on every motion, ſhews the perſon to be of a hot conſtitution, vain and luxurious, of a good ſtomach, but of a bad underſtanding, & a worſe converſation. A very fleſhy face ſhews the perſon to be of a fearful diſpoſition, but a merry heart, and withal bountiful, diſcreet, eaſy to be intreated, and not to believe every thing. A lean face, by the rules of phyſiognomy, denotes the perſon to be of a good underſtanding, but ſomewhat capricious, and diſdainful in his converſation. A little and round face ſhews a perſon to be ſimple, very fearful, of a bad memory, and a clowniſh diſpoſition. A plump face,

and

and full of carbuncles, ſhews a man to be a great drinker of wine, vain, daring, and ſoon intoxicated. A face red, or high coloured, ſhews a man to be much inclined to choler, and one that will be ſoon angry, and not eaſily pacified. A long and lean face ſhews a man to be both bold in ſpeech and action, but withal fooliſh, quarrelſome, proud, injurious, and deceitful. A face every way of a due proportion, denotes an ingenious perſon, one fit for any thing, and very much inclined to what is good. One of a broad, full, fat face is, by the rules of phyſiognomy, of a dull, lumpiſh, heavy conſtitution, and for that one virtue has three vices. A plain flat face, without any riſing, ſhews a perſon to be very wiſe, loving, and courtly in his carriage, faithful to his friend, and patient in adverſity. A face ſinking down a little, with creaſes in it, inclining to leanneſs, denotes a perſon to be very laborious, but envious, deceitful, falſe, quarrelſome, vain, and ſilly, of a dull and clowniſh behaviour. A face of a handſome proportion, and more inclining to fat than lean, ſhews a perſon juſt in his actions, true to his word, civil and reſpectful in his behaviour, of an indifferent underſtanding, and of an extraordinary memory. A crooked face, long and lean, denotes a man endued with as bad qualities as the face is with ill features. A face broad about the brow, and ſharper and leſs as it grows towards the chin, ſhews a man ſimple and fooliſh in managing his affairs, vain in his diſcourſe, envious in his nature, deceitful, quarrelſome, and rude in his converſation. A face well coloured, full of good features, and of an exact ſymmetry, and a juſt proportion in all its parts, and which is delightful to look upon, is commonly the index of a fairer mind, and ſhews a perſon to be well diſpoſed; but withal declares that virtue is not ſo impregnably ſeated there, but that by ſtrong temptation (eſpecially of the fair ſex) it may be ſupplanted and overcome by vice. A pale complexion ſhews the

perſon

erſon not only to be fickle but very malicious, treacherous, falſe, proud, preſumptuous, and extreme unfaithful. A face well coloured ſhews the perſon to be of a praiſe-worthy diſpoſition, and a ſound complexion, eaſy of belief, and reſpectful to his friend, ready to do any man a courteſy, and very eaſy to be drawn to any thing.

Thus Phyſiognomy readeth in each face
What vice or virtue we're moſt prone t' embrace;
For in man's face there hardly is a line,
But of ſome inward paſſion 'tis a ſign;
And he that reads this ſection o'er may find
The faireſt face has ſtill the cleareſt mind.

§ 17. *Of judgement drawn from the head in general either of man or woman.*

A great head and round withal, denotes the perſon to be ſecret, and of great application in carrying on buſineſs, and alſo ingenious, and of a large imaginative faculty and invention; and likewiſe laborious, conſtant, and honeſt. The head whoſe gullet ſtands forth, and inclines towards the earth, ſignifies a perſon thrifty, wiſe, peaceable, ſecret, of a retired temper, and conſtant in the management of his affairs. A long head and face, and great withal, denote a vain, fooliſh, and idle perſon, newfangled, credulous, and very envious. To have one's head always ſhaking, and moving from ſide to ſide, denotes a ſhallow weak perſon, unſtable in all his actions, given to lying, a great deceiver, a great talker, and prodigal in all his fortunes. A big head and broad face ſhew a man to be very courageous, a great hunter after woman, very ſuſpicious, bold, and ſhameleſs. He who hath a very big head, but not ſo proportionate as it ought to the body, if he hath a ſhort neck and crooked gullet, is generally a man of a ſhrewd apprehenſion, wiſe, ſe-

cret, ingenious, of a found judgment, faithful, true and courageous to all. He who hath a little head, and a long ſlender throat, is for the moſt part a man very weak, yet apt to learn, but unfortunate in his actions. And ſo much ſhall ſuffice with reſpect to judgment from the head and face.

CHAP. III

Of judgments drawn from various other parts of man's body, &c.

IN the body of a man the head and face are principal parts, being the index which heaven has laid open to every one's view to make a judgment therefrom, therefore I have been the larger in my judgments from the ſeveral parts thereof. But as to other parts I ſhall be much more brief, as not being ſo obvious to the eyes of men; yet I would proceed in order.

The throat, if it be white, whether it be fat or lean, ſhews a man to be vain-glorious, wanton, and very much ſubject to choler. If the throat be ſo thin and lean that the veins appear, it ſhews a man to be weak, ſlow, and of a dull and heavy conſtitution.

A long neck ſhews one to have a long and ſlender foot, and that the perſon is ſtiff and inflexible either to good or evil. A ſhort neck ſhews one to be witty and ingenious, but deceitful and inconſtant, well ſkilled in the uſe of arms, and yet cares not to uſe them, but is a great lover of peace and quietneſs.

A lean ſhoulder-bone ſignifies a man to be weak, timorous, peaceful, not laborious, and yet fit for any employment. He whoſe ſhoulder-bones are of a great bigneſs, is commonly, by the rules of phyſiognomy, a ſtrong man, faithful, but unfortunate; ſomewhat dull of underſtanding, very laborious, a great eater and drinker, and one equally contented in all conditions. He whoſe ſhoulder-bone ſeems to be ſmooth, is by the rule of nature, modeſt in his look, and temperate in all

all his actions both at bed and board. He whose shoulder-bones of a great bigness, is commonly, by the rules of physiognomy, a strong man, faithful, but unfortunate; somewhat dull of understanding, very laborious, a great eater and drinker, and one equally contented in all conditions. He whose shoulder-bone seems to be smooth, is by the rule of nature, modest in his look, and temperate in all his actions both at bed and board. He whose shoulder bone bends, and is crooked inwardly, is commonly a dull person, and withal deceitful.

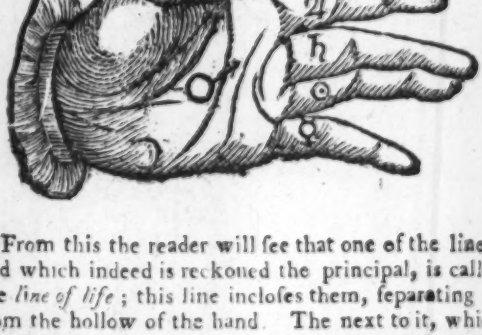
Long arms, hanging down and touching the knees, tho' such arms are rarely seen, denote a man liberal, but withal vain-glorious, proud, and inconstant. He whose arms are very short, in respect of the stature of his body, is thereby signified to be a man of a high and gallant spirit, of a graceful temper, bold and warlike. He whose arms are heavy, and full of bones, sinews, and flesh, is a man of reasonable strength, a great desirer of novelties and beauties, and one that is very credulous, and apt to believe every thing. He whose arms are very hairy, whether they be lean or fat, is for the most part a luxurious person, weak in body and mind, very suspicious, and malicious withal. He whose arms have no hair on them at all, is of a weak judgment, very angry, vain, wanton, credulous, easily deceived himself, and yet a great deceiver of others, no fighter: and very apt to betray his dearest friends.

CHAP. IV.

Of Palmistry, shewing the various judgments drawn from the hand.

BEING engaged in this Third Part to shew what judgments may be drawn according to physiognomy, from the several parts of the body, and coming

in order to ſpeak of hands, it has put me under the neceſſity of ſaying of ſomething about Palmiſtry, which is a judgment made of the conditions, inclinations, and fortunes of men and women, from the various lines and characters nature has imprinted in their hands, which are almoſt as various as the hands that have them. And to render what I ſhall ſay the more plain, I will in the firſt place preſent the Scheme or Figure of a Hand, and explain the various lines thereof.



From this the reader will ſee that one of the lines, and which indeed is reckoned the principal, is called the *line of life*; this line incloſes them, ſeparating it from the hollow of the hand. The next to it, which is called the *natural line*, takes its beginning from the riſing of the forefinger, near the line of life, & reaches to the table line, and generally makes a triangle, thus, △; the table line, commonly called the *line of fortune*, begins under the little finger, and ends near the middle finger. The *girdle of Venus*, which is another line ſo called, begins near the firſt joint of the little finger and ends between the foreſinger and the middle finger. The line of death is that which plainly appears in a counter line to that of life, and is by ſome called the *ſiſter line*, ending uſually as the other ends: For when

when the line of life is ended, death comes, and it can go no farther. There are alſo lines in the fleſhy parts, as in the ball of the thumb, which is called the *mount of Venus*; under each of the fingers are alſo *mounts*., which are each one governed by ſeveral planets; and the hollow of the hand is called the *plain of Mars*; thus,

The thum we to dame Venus' rule commit;
Jove the foreſinger ſways as he thinks fit:
Old Saturn does the middle finger guide;
O'er the ring-finger Sol does ſtill preſide:
The outſide brawn pale Cynthia does direct:
And into th' hollow Mars does moſt inſpect:
The little finger does to Merc'ry fall,
Which is the nimbleſt planet of them all.

I proceed to give judgment from theſe ſeveral lines: In the 1ſt place take notice that in palmiſtry the left hand is chiefly to be regarded; becauſe therein the lines are moſt viſible, and have the ſtricteſt communion with the heart and brain. In the next place obſerve the line of life, and if it be fair, extending to its full length, and not broken with an intermixture of croſs lines, it ſhews long life and health; and it is the ſame if a double line of life appears, as there ſometimes does. When the ſtars appear in this line, it ss a ſignification of great loſſes and calamities: If on it there be the figure of two O's or a Y, it theatens the perſon with blindneſs; if it wraps itſelf about the table line, then does it promiſe wealth and honour, to be attained by prudence and induſtry. If the line be cut or jag'd at the upper end, it denotes much ſickneſs; if this line be cut by any line coming from the *mount of Venus*, it declares the perſon to be unfortunate in love and buſineſs alſo, and threatens him with ſudden death. A croſs between the line of life and the table line, ſhews the perſon to be very liberal and charitable, and of a noble ſpirit. *Let us ſee the ſignification of the table line.*

The

The table line, when broad and of a lively colour, shews a hateful constitution, and a quiet, contented mind, and of a courageous spirit. But if it has crosses towards the little finger, it threatens the party with much affliction by sickness. If the line be double, or divided into three parts at any of the extremities, it shews the person to be of a generous temper, and of a good fortune to support it; but if this line be forked at the end, it threatens the person shall suffer by jealousies and doubts, and loss of riches gotten by deceit. If 3 points such as these ∴ are found in it, they denote the person prudent and liberal, a lover of learning, and of good temper. If it spreads towards the fore and middle finger, and ends blunt, it denotes performent. *Let us now see what it signifies by*

The middle line. This line has in it oftentimes (for there is scarce a hand in which it varies not) divers very significant characters. Many small lines between this and the table lines, threaten the party with sickness, but also give him hopes of recovery. A half cross branching into this line, declares the person shall have honour, riches, and good success in all his undertakings. A half moon denotes cold and watry distempers; but sun or star upon this line promises prosperity and riches: This line double in a woman shews she will have several husbands, but without any children by them.

The *line of Venus*, if it happens to be cut or divided near the forefinger, threatens ruin to the party, and that it shall befal him by means of lascivious women, and bad company. Two crosses upon this line, one being on the forefinger, and the other bending towards the little finger, shews the party to be weak, and inclined to modesty and virtue; indeed it generally denotes modesty in women, and therefore those who desire such wives, usually chuse them by this standard.

The *liver line*, if it be strait, and crossed by other lines,

lines, shews the person to be of a sound judgment, and a piercing understanding: but if it be winding, crooked, and bending outward, it shews deceit, and flatterey, and that the party is not to be trusted. If it makes a triangle △, or quadrangle □ it shews the party to be of a noble descent, and ambitious of honour and promotion. If it happens that the line and the middle line begin near each other, it denotes the person to be weak in judgment, if a man; but if a woman, danger by hard labour.

The *plan of Mars* being in the hollow of the hand, most of the lines pass through it, which renders it very significant. This plan being hallow, and the lines being crooked and distorted, threatens the party to fall by his enemies. When the lines, beginning at the wrist, are long within the plan, reaching the brawn of the hand, that shews the person to be one given to quarrelling, often in broils, and of a hot and fiery spirit, by which he shall suffer much damage. If deep large crosses be in the middle of the plan, it shews the party shall obtain honour by martial exploits; but if it be a woman, that she shall have several husbands, and easy labour with her children.

The *line of death* is fatal when any crosses or broken lines appear in it; for they threaten a person with sickness and a short life. A clouded moon appearing therein, threatens a child-bed woman with death. A bloody spot in the line denotes a violent death. A star, like a comet, threatens ruin by war, and death by pestilence. But if a bright sun appears therein, it promises long life and prosperity.

As for the lines in the wrist being fair, they denote good fortune, but if crossed and broken, the contrary.

Thus much with respect to the several lines in the hand. Now as to the judgment to be made from the hand itself, if the hand be soft and long, and lean withal, it denotes the person of a good understanding, a lover of peace and honesty, discreet, serviceable, a good

good neighbour, a lover of learning. He whoſe hands are very thick and very ſhort, is thereby ſignified to be faithful, ſtrong, and laborious, and one that cannot long retain his anger. He whoſe hands are full of hairs, and thoſe hairs thick and great ones, if his fingers withal be crooked, is thereby denoted to be luxurious, vain, falſe, of a dull underſtanding, and more fooliſh than wiſe. He whoſe hands and fingers do bend upwards, is commonly a man liberal, ſerviceable, a keeper of ſecrets, and apt, if in his power, (for he is ſeldom fortunate) to do any man a courteſy. He whoſe hand is ſtiff, and will not bend at the upper joints near to his fingers, is always a wretched miſerable perſon, covetous, obſtinate, incredulous, and one that will believe nothing that contradicts his own private intereſts,

And thus much ſhall ſuffice to be ſaid of judgments in phyſiognomy taken from the hands.

Thus he that nature richly underſtands
May, from each line imprinted on his hands,
His future fate and fortune come to know,
And in what path it is his feet ſhall go;
His ſecret inclinations he may ſee,
And to what vice he ſhall addicted be:
To th' end that when he looks into his hand,
He may upon his guard the better ſtand.
And turn his wand'ring ſteps another way,
Whene'er he finds he does from virtue ſtray.

CHAP. V.

Judgments according to Phyſiognomy, drawn from the ſeveral parts of the body, from the hands to the feet.

A Large and full breaſt ſhews a man valiant and courageous, but withal proud, and hard to deal with, quickly angry, and very apprehenſive of an injury.

jury. He whoſe breaſt is narrow, and which riſeth a little in the middle of it, is, by the beſt rules of phyſiognomy, of a clear ſpirit, of great underſtanding, good in counſel, very faithful, clear both in mind and body; yet, as an allay to all this, he is ſoon angry, and inclined long to keep it. He whoſe breaſt is ſomething hairy, is very luxurious, and ſerviceable to another. He who hath no hairs upon his breaſt, is a man weak by nature, of a ſlender capacity, and very timorous, but of a laudable life and converſation, inclined to peace, and much retired to himſelf.

The back of the chin-bone, if the fleſh be any thing hairy and lean, and higher than any other part that is behind, ſignifies a man ſhameleſs, beaſtly, and withal malicious. He whoſe back is large, big, & fat, is thereby denoted to be a ſtrong and ſtout man, but of a heavy diſpoſition, vain, ſlow, and full of deceit.

A man who hath a great paunch, or belly ſtrutting out, is one that, by the rules of phyſiognomy, is apt to have a good opinion of himſelf, a great eater, and a greater drinker, ſlow in underſtanding, and ſlower in proſecuting what he undertakes; yet very magnanimous, and indifferently honeſt. He whoſe belly is but little, is for the moſt part a laborious man, conſtant in his undertakings, ſagacious, of a good underſtanding, and ſound judgment. He whoſe belly is very hairy that is to ſay, from the navel downwards, is denoted thereby to be very talkative, bold, apprehenſive, witty, a lover of learning and eloquence, and ſpeaks well of himſelf, noble in his reſolutions, but not very fortunate.

He or ſhe, whoſe belly is ſoft over all the body, is weak, luſtful, and fearful upon little or no occaſion, of a good underſtanding, and an excellent invention, but little eaters, faithful, but of a various fortune, and meets with more adverſity than proſperity. He whoſe fleſh is rough and hard, is a man of a ſtrong conſtitution, and very bold, but vain, proud, and of a cruel

temper. A perſon whoſe ſkin is ſmooth, ſoft, and white, is a perſon curious, vain-glorious, timorous, ſhame-faced, malicious, falſe, and too wiſe to believe all he hears.

Thick ribs and fleſhy, ſignify one of a ſtrong conſtitution, but dull, ſlow, heavy, and fooliſh. One whoſe ribs are thin and hollow, and diſtitute of much fleſh, is for the moſt part of a weak conſtitution, not made to endure hardſhip, apprehenſive, honeſt, and conſcientious.

A thigh full of hair, and the hair inclined to curl, ſignifies one luſty, licentious, fit for copulation: thighs with but little hair, and thoſe ſoft and ſlender, ſhews the perſon to be reaſonably chaſte, and one that has no great deſire to venereal pleaſures, and who will have but few children.

Hips that are fleſhy, denote the perſon to be bold, ſtrong, and prodigal. And this appears not only in human kind, but in ſeveral fowls that are fleſhy in thoſe parts, as the cock, the hawk, and others. But on the contrary, hips thin and lean, ſignify the party to be weak, timorous, and unfit for hard labour.

Knees that are full and fat, do ſignify a man to be liberal, but very fearful, vain, and not able to endure any great labour: But he whoſe feet are lean, and the bones thereof do eaſily appear, is ſtrong, bold, induſtrious, not apt to be tired, a good footman, and one that delights to travel.

The legs of both men and women have a fleſhy ſubſtance behind, which are called calves which nature hath given them (as in our book of living creatures we have obſerved) in lieu of thoſe long tails, of thoſe long tails, which moſt other creatures have pendant behind. Now a great calf, and he whoſe legs are of a great bone, and hairy withal, denote the perſon to be ſtrong, bold, ſecure, dull in underſtanding and ſlow in buſineſs, inclined to procreation, and for the moſt part fortunate in his undertakings. Little

legs,

from things extra
legs, and reckon those on them, shews the person to be weak, fearful, of a quick understanding and neither luxurious at bed nor board. He whose legs do much abound with hairs, shews he has great store in another place, and that he is lustful and luxurious strong, but unstable in his resolutions, and abounding with ill humours.

The joints of the feet, if they be broad and thick, & stand out withal, signify the person to be shamefaced, fearful, weak, not apt to endure hardship,, or much labour, but withal very faithful, apprehensive of any thing, and kind to his friend. He or she, the nails of whose feet are crooked like falcons, is a person of a malicious, greedy, and revenous disposition; but those whose nails of their feet are of a competent length and thickness, and a litle reddish withal, are by nature bold, strong, and high-spirited.

The feet of either men or women, if broad and thick. and stand out withal, signify the person to be shamefaced, fearful, weak, not apt to endure hardship, or much labour, but withal very faithful, apprehensive of any thing, and kind to his friend. He or she, the nails of whose feet are crooked like falcons, is a person of a malicious, greedy, and ravenous disposition; but those whose nails of their feet are of a competent length and thickness, and a little reddish withal, are by nature bold, strong, and high-spirited.

The feet of either men or women, if broad and thick with flesh, and long in figure, especially if the skin feels hard, they are by nature of a strong constitution and a gross nutriment, but of a weak intellect, which renders their understanding vain. But feet that are thin and lean, and of a soft skin, shew the person to be but weak of body, but of a strong understanding, and of an excellent wit.

The nail of a foot belongs to a man or woman, but talons or claws are proper only to birds and beasts: And even nails in men or women are not without

their

their signification in Physiogn[illegible] is smooth, so[illegible]at are long, thin, and of a good colou[illegible] either man or woman to be of a good condition, and of a good and sound disposition of body: Besides, where the nails are thus long and thin, it shews that the mother of that person fed on things of a good nourishment, and on no meats that were over-salted, or unseasoned. Those whose nails are white, with some mixture of redness, are healthful persons; and those whose nails are gross and of another colour. are for the most part sickly and weak.

The heels, when little and lean, shew a person apt to entertain fear upon any light occasion, and also denote weakness and simplicity. When the heels are full, that is to say, great and thick, it is a sign the person is bold, strong, and courageous, and apt to endure labour.

The soles of the feet do administer plain and evident signs whereby the dispositions & constitutions of men and women may be known, as do the palms of their hands, being as full of lines, by which lines all the fortunes or the misfortunes of men or woman may be known, and their manners and inclinations made plainly to appear. But this in general we may take notice of, that many long lines and strokes do persage many afflictions, and a very troublesome life, attended with much grief and toil, care, property, and misery; but short lines, if they are thick and full of cross-lines, are yet worse in every degree. Those, the skin of whose soles are very thick and gross, are for the most part able, strong and venturous. Whereas, on the contrary, those the skin of whose soles or their feet is thin, are generally weak and timorous.

I shall now, before I conclude (having given an account of what judgment may be made by observing the several parts of the body, from the crown of the head to the sole of the foot) give an account of what judgments may be drawn, by the rules of Physiognomy,

ny, from things extraneous to the body, among which I reckon thoſe excreſcences which are found upon many; and which indeed to them are parts of the body, but are ſo far from being neceſſary parts, that they are the deformity and burden of it, and ſpeak of the habit of the body as they diſtinguiſh perſons.

1. *Of crooked and deformed perſons*

A Crooked breaſt or ſhoulder, or the exuberance of fleſh in the body either of man or woman, ſignifies the perſon to be extremly parſimonious and ingenious, and of great underſtanding, but very covetous, and ſcraping after the things of the world; attended alſo with a very bad memory, being alſo very deceitful and malicious: They are ſeldom at a medium. but either very virtuous, or extremely vicious. But if the perſon deformed hath an excreſcence on his breaſt inſtead of the back, he is for the moſt part of a double heart, and very miſchievous.

2. *Of the divers manners of walking, and particular poſtures both of men and women.*

HE or ſhe that goes ſlowly, making great ſteps as they go, are generally perſons of bad memory, and dull of apprehenſion, given to loitering, and not apt to believe what is told them. He who goes apace, and makes ſhort ſteps, is moſtly ſucceſsful in all his undertakings, ſwift in his imagination, and nimble in the diſpoſition of his affairs. He who makes wide and uneven ſteps, and goes ſide long withal, is of a greedy, ſordid nature, ſubtle, malicious, and wiſe to evil.

3. *Of the common gait or motion both in man & woman.*

EVERY man hath a certain kind of gait or motion to himſelf, and ſo in a manner hath every woman: For a man to be ſhaking his head, or uſing any light motion with his hands or feet when he ſhould be retired; this man, whether he ſtands, or ſits, or ſpeaks, is always accompanied with an extravagant motion, unneceſſary, ſuperfluous, unhandſome. Now this

this man, by the rules and nature of Phyſiognomy, is a man vain, unwiſe, unchaſte, a detractor, unſtable & unfaithful. He or ſhe whoſe motion is not much when diſcourſing with any one, is for the moſt part wiſe and well-bred, and fit for any employment, ingenious, apprehenſive, frugal faithful, and induſtrious in buſineſs. He whoſe poſture is forward and back, or as it were wiſking up and down, mimical, is thereby denoted to be a vain ſilly perſon, of a heavy and dull wit, and very malicious. He whoſe motion is lame and limping, or any otherwiſe imperfect, or that counterfeits an imperfection, is denoted to be envious, malicious, falſe, and detracting.

4 *Judgments drawn from the ſtature of a man.*

PHyſiognomy draws ſeveral judgments alſo from the ſtature of a man, which take as followeth: If a man be upright and ſtraight, inclined rather to leanneſs than fat, it ſhews him to be bold, cruel, proud, clamorous, hard to pleaſe, and harder to be reconciled when diſpleaſed; very frugal, deceitful, and in many things malicious. To be of a tall ſtature, and corpulent with it, denotes him to be not only handſome but valiant alſo, of no extraordinary underſtanding, and, which is worſt of all, ungrateful & treacherous. He who is extremely tall, and very lean and thin, is a projecting man that deſigns no good to himſelf, and ſuſpects every one to be as bad as himſelf, importunate to obtain what he deſires, and extremely wedded to his own humours. He who is thick and ſhort, is vain, envious, ſuſpicious, and very ſhallow of apprehenſion: eaſy of belief, but very long before he will forget an injury. He who is lean and ſhort, but upright withal, is, by the rules of Phyſiognomy, wiſe and ingenious, bold and confident, and of a good underſtanding, but of a deceitful heart. He who ſtoops as he goes, not ſo much by age as cuſtom, is very laborious, a retainer of ſecrets, but very incredulous, and not eaſy to believe every vain report he hears.

hears. He that goes with his belly ſtrething forth, is ſociable, merry, and eaſy to be perſuaded.

5. *General obſervations worthy note.*

WHEN you find a red man to be faithful, a tall man to be wiſe, a fat man to be ſwift of foot, a lean man to be a fool, a handſome man not to be proud a poor man not to be envious, a whitely man to be wiſe, one that talks thro' the noſe to ſpeak without ſnuffling, a knave to be no liar, an upright man not to be bold and hearty to his own loſs, one that drawls when he ſpeaks not to be crafty and circumventing; a man of a hot conſtitution, and full of hair on his breaſt and body, not to be luſtful; one that winks on an other with his eyes, not to be falſe and deceitful; one that knows how to ſhuffle his cards, to be ignorant how to deal them; a rich man to be prodigal, a ſailor and hangman to be pitiful, a poor man to build churches, a higler not to be a liar, and praiſer of his ware; a buyer not to find fault with and undervalue that he would willingly buy; a quack-doctor to have a good conſcience both to God and man; a bailiff or catchpole not to be a mercileſs villain; an hoſteſs not to over-reckon you, and an uſurer to be charitable; then ſay you have found a prodigy, or men acting contrary to the common courſe of their natures.

CHAP. IV.

Of the powers of the Celeſtial Bodies over men and women

HAVING ſpoken thus largely of Phyſiognomy, and the judgments given thereby concerning the diſpoſitions and inclinations of men and women drawn by the ſaid art, from every part (yea even from the excreſcences) of the bodies of men and women, it will be convenient here to ſhew how all theſe things come to paſs; and how it is that the ſecret inclinations and future fates of men and women may be known

from

from the conſideration of the ſeveral parts of their bodies. They ariſe from the power and dominion of ſuperior powers over bodies inferior: By ſuperior powers I underſtand the 12 Signs of the Zodiac, whoſe ſigns, characters, and ſignifications, are theſe that follow.

1. *Aries*, a Ram, which governs the head and face.

2. *Taurus*, a Bull, which governs the neck.

3. *Gemini*, the Twins, which govern the hands and arms.

4. *Cancer*, a Crab, which governs the breaſt and ſtomach.

5. Leo, a lion, which governs the back & heart.

6 Virgo, a virgin, who governs the body and the bowels.

7. Libra, a pair of balances, which govern the reins and loins.

8. Scorpio, a ſcorpion, he governs the ſecret parts.

9. Sagitarius, a ſatyr with bow and arrows, who governs the thighs.

10. Capricorn, a goat, he governs the knees.

11. Aquarius, a young man pouring out a cup of water, he governs the legs.

12. Piſces, a fiſh, he governs the feet.

All which are exactly preſented to the eyes by the foregoing figure.

It is here furthermore neceſſary to let the reader know; that the ancients have divided the celeſtial ſphere into twelve parts, according to the number of theſe ſigns which are termed houſes; as in the firſt houſes Aries, in the ſecond Taurus, in the third Gemini, &c. And beſides their aſſigning the twelve ſigns to the twelve houſes, they allot to each houſe its proper buſineſs.

The firſt houſe they give the ſignification of life.

The ſecond houſe has the ſignification of wealth, ſubſtance or riches.

The third is the manſion of brethren.

The

The fourth is the houſe of parentage.
The fifth is the houſe of children.
The ſixth is the houſe of ſickneſs or diſeaſes.
The ſeventh is the houſe of wedlock, and alſo of enmies, becauſe oftentimes a wife or huſband proves a worſt enemy.
The eighth is the houſe of death,
The ninth is the houſe of religion.
The tenth is the ſignification of honour.
The eleventh of friendſhip.
The twelfth is the houſe of affliction and woe.

All which are comprehended in the following three verſes.

Firſt houſe ſhews life, the ſecond wealth doth give,
The third have brethren, the fourth how parents live,
Iſſue the fifth, the ſixth diſeaſe doth bring,
The ſeventh wedlock, and the eighth death's ſting]
The ninth religion, the tenth honour ſhews,
Friendſhip the eleventh, and the twelfth our woes.

Now, aſtrologically ſpeaking, a houſe is a certain place of the heavens or firmament, divided by certain degrees, through which the planets have their motion, and in which they have their reſidence and are ſituate. And theſe houſes are dived by thirty degrees; and theſe ſigns or houſes are called the houſes of ſuch and ſuch planets as make their reſidence therein, and are ſaid to delight in them, and as they are depoſited in ſuch and ſuch houſes, are ſaid to be either dignified or debilitated. For tho' the planets in their ſeveral revolutions go through all the houſes, yet there are ſome houſes. which they are more properly ſaid to delight in; as for inſtance Aries and Scorps are the houſes of Mars, Taurus and Libra of Venus Gemmi and Virgo of Mercury, Sagitarius and Piſces are the houſes of Jupiter, Capricorn and Aquarius are the houſes of Saturn Leo is the houſe of Sol, and Cancer is the houſe of Luna.

The body of man, as we have ſhewed, is not only governed

governed by the signs and planets, but every part is appropriated to one or other of them; so according to the particular influence of each sign and planet so governing, is the disposition, inclination and nature of the person governed.

The End of Aristotle's Master-Piece.

THE FAMILY PHYSICIAN.

Being choice and approved Remedies for all the several Distempers incident to the human body.

A cephalic powder for fits and convulsive disorders of the head.

TAKE man's skull prepared, powder of roots of male peony, of each 1 ounce and a half; contraverva, bastard dittany, angelica, zedoary, of each two drams, mix and make a powder, add thereto two ounces of candied orange and lemon-peel, beat together to a powder, whereof you may take half a dram or a dram.

A powder

powder for the Epilepsy, or Falling Sickness.

Take of opoponax, crude antimony, dragon's bloodcastor, peony seeds, of each an equal quantity, make subtle powder, the dose about half a dram, in black cherry water. Before you take it, the stomack must be cleansed with some proper vomit, as that of Mynsinck's emetic tartar, from four grains to six. If for children, salt of vitriol, from a scruple to half a dram.

A vomit for Swimming in the Head.

Take cream of tartar half a scruple, castor two grains; mix all together for a vomit, to be taken at four o'clock in the afternoon. At night going to bed, it will be very proper to take a dose of the apoplectic powder.

For an head-ach of a long standing.

Take the juice of powder of distilled water of hoglice, and continue the use of it.

An Electuary for the Dropsy

Take choice rhubarb one dram, gum lack prepared two drams, zyloloes, cinnamon, long birthwort, of each half a dram; raisings of the sun stoned, fustick,

of

of each half an ounce; the beſt Engliſh ſaffron, half a ſcruple; with ſyrup of of cichorn and rhuburb makes an electuary. Take the quantity of a nutmeg, or a ſmall walnut, every morning faſting.

For Weakneſs in Woman.

After a gentle purge or two take the following decoction. *viz* A quarter of a pound of lignum-vitæ, ſaſſafras 2 ounces, raiſins of the ſun 8 ounces, liquorice ſliced two ounces, ; boil all, in ſix quarts of water, to a gallon; ſtrain and keep for uſe. Take half a pint firſt in the morning, faſting two hours after; another at four o'clock in the afternoon; the third laſt at night going to bed.

A Clyſter proper in Pleuriſy.

Take clean French barley a handful, leaves of mallows, mercury, violets, of each a handful and a half, twelve damaſk prunes; boil all in a ſufficient quantity of water to a pint and a half: when ſtrained, add an ounce and a half of freſh caſſia and red ſugar, with the yolk of an egg. This may be injected every other day.

An ointment for the same.

Take oil of violets, swaet almonds, of each an ounce, with whey and a little saffron, make an ointment; warm it, & bathe it upon the part affected.

An Ointment for the Itch.

Take sulphur vivæ in powder half an ounce, oil of tartar per deliquium, a sufficienty quantity, ointment of roses 4 ounces; make a linament, to which add a scruple of oil of rhodium to aromatize it, and rub the parts affected with it.

For a running Scab.

Tdke two pounds of tar, incorporate it into a thick mass with good sifted ashes; boil the mass in fountain water, adding leaves of ground-ivy, white horehound, fumitary, roots of sharp-pointed dock, and of elecampane, of each four handfuls; make a bath, to be used with care of taking cold.

For Worms in Children.

Take worm-seed half a dram; flower of sulphur a dram; sal prunella, half a dram; mix, and make a powder, give as much as will lie upon a silver 3 pence night and morning, in treacle or honey.

Or,

Or, for people grown up, you may add a ſufficient quantity of aloe roſatum, & ſo make them up into pills, three or four thereof may be taken every morning.

For the Gripes in Children,

Give a drop or two of the oil of anniſeed in a ſpoonful of panada, milk, or what elſe you ſhall think fit.

For Fevers in Children.

Take crabs eyes, a dram; cream of tartar, half a dram; white ſugar-candy, finely powdered, the weight of both; mix all well together, and give as much as will lie on a ſilver 3 pence, in a ſpoonful of barley-water, or ſack-whey.

An Electuary for the Scurvy.

Take conſerve of fumitory, Roman wormwood, ſcurvy-graſs. of each two ounces; powder of the roots of angelica, winter's cinnamon, Aaron's root, of each two drams; powder of crabs eyes, a dram; ſpecies diatriofaction, a dram and a half; ſalt of wormwood two drams, a ſufficient quantity of ſyrup of juice of citron-peel, make an electury. Take the quantity of a nutmeg. Drink after it a good draught of clarified whey.

For

For Heat of Urine.

Take roots of mallows a pound, leaves of mallows and marſhmallows, of each two handfuls; boil them in ſix quarts of barley-water to a gallon, ſtrain and ſweeten it with ſyrup of marſhmallows, and drink it as a common drink.

A Broth for Melancholy Perſons.

Take chicken broth, wherein are boiled the roots of butchers' broom, chervil, polypody, the leaes of ſcolopendrium, hart's tongue, and ceterache. Take a draught every morning, at 5 o'clock in the afternoon, and laſt at night, diſſolving in each draught half a dram of cream of tartar, and ten grains of ſalt of wormwood.

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